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ADULT LEADER

A Journal of Christian Education and Church Work

Vol. XIV APRIL, 1938 No. 4

STANLEY A. GILL

LAKE TAHOE, FROM THE NEVADA SIDE

The American Baptist Publication Society
1701-1703 Chestnut Street, Philadelphia, Pa.

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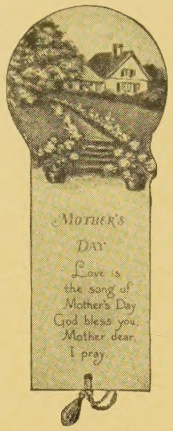

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Margaret Applegarth

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Temple Bailey

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ADULT LEADER

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Editor-in-Chief Sunday School Publications

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Editor of ADULT LEADER

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IN THIS NUMBER

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●

NEXT MONTH

HE May LEADER will contain the fourth of the series on the place of e layman in the modern church. It ill be entitled, "The Layman's Con- ibution to the Teaching Program of the nurch," and will be written by Claude Patch, a well-known construction gineer of Boston. May being the others' Day month, Evien G. Beaudry ill write on "Mothering Sunday." nother contribution will be made to the Christ in the Life of the World" ries, by Basil Mathews, professor in the ndover Newton Theological School.

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Editorial

Freedom of Teaching—in the Church School

INTELLECTUAL FREEDOM, and of course that carries with it freedom of belief—"soul liberty"—is one of the historic tenets of Baptists. We shared too largely, and too severely, in the revolt from the intellectual and spiritual slavery of Roman Catholicism ever to sacrifice this principle. A commonly accepted deduction is that we shall teach what we hold to be the truth, regardless of the results; even regardless of the results upon character and conduct; having faith of course that those results will not be ill. We share Paul's confidence that the freedom that the truth effects is holy, is God's.

But How Far?

THE RELIGIOUS EDUCATOR just here confronts a decidedly difficult and serious problem, the problem of How Far? There are risks aplenty. Paul also had them in mind; and more than once. So he talks about milk for "babes in Christ." He saw the beginning church here and there running away from godliness by too freely applying this principle. There was the heresy that we call antinomianism. The gospel gave a reasonable inch, some of its adherents took an unwarranted ell. Jesus had let down some of the bars of the Law that were real barriers to spiritual light, they broke through all and any of them.

Confidence in the Pupil

WE FIND parents and teachers who hold that even young children should be told the whole, bare truth about almost everything. Make no reservations. Keep nothing back. Have confidence in the child or the pupil's inherent intelligence and good sense not to use the knowledge to his harm. In some cases this works, but in other cases it does not. We have to reckon with much unintelligence and poor sense, and especially poor judgment, in young and old. Children are prone to carry things to wrong conclusions. "When I was a child, I thought as a child." Shall we advise our pupils to follow Paul's advice and "prove all things"? But a fairly large number of our fellows utterly lack the competence to do this proving.

The Fixing of Untruths

MOREOVER, there is the matter of the impressiveness of the young. Misunderstood teachings fix themselves in their minds. Nearly everyone is everlastingly muddled by things heard or read in the younger years. Theology cannot and should not be avoided in the primary and junior grades, but the teacher is here treading on dangerous ground, or thin ice. Whi calls attention, again, to the exceeding great care th should be exercised in the selection of teachers for t church school.

Academic Freedom

MUCH IS BEING SAID just now about "academ freedom" in colleges and universities. No good Ba tist would deny academic freedom to the Sunda school teacher—or preacher; but surely it should denied to those teachers who lack knowledge, goo sense, wise judgment, and a willingness to be led by t Holy Spirit. Let us remember that Jesus didn't da give certain of his teachings to the Twelve; th weren't ready for them. As he selected and discrim nated, so must we.

Seed Truth and Tares Error

THE PARABLE OF THE TARES is often cited for t confidence that you may carelessly scatter truths a untruths in your teaching—for God will look aft their sifting. But it is saved and lost souls that a meant there in the parable, not seed truths and u truths. England's practice of allowing anarchy, ath ism, communism, or any other abhorrent ism to preached on the streets and in the public parks, as demagogic safety-valve, is often cited as a wise a commendable one. As a safety-valve, perhaps; b it is poor pedagogy.

The Confusion of the Present

THERE ARE LARGE ELEMENTS of truth in the politic economic and scientific new theories and systems th are being marketed in these our days, but I object their wide-spread marketing unless it be in a fair a unbiased manner. Nor must it be to "babes"—you or old—who are incapable of digesting such ha cooked, questionable food.

Rightly Dividing Truth

PAUL IN WRITING TO TIMOTHY implies that t truths of "the word of truth" are not all of equ value, or are not to be indiscriminately taught; a cordingly, the approved workman at this task teaching is the one who is skilful in "dividing" (2 Tim. 2:15). Jesus repeatedly cautions agai "offending" (misleading) little ones (the young, u sophisticated, of limited intelligence). The teach and especially the teacher of religion, and especia in these days, must be eternally mindful of the sponsibility of his task.

The Victorious Servant

(The Easter Lesson)

By John Snape, D. D., Los Angeles, California

A GERMAN scientist investigated the value of the materials making up the human body. He found that in the case of the body of a man weighing one hundred and fifty pounds, the fats were worth $2.50. There was enough iron to make a nail one inch long; enough lime to do considerable whitewashing; enough albumen to provide for a hundred hens' eggs; enough phosphorus to put heads on 2,200 matches; a teaspoonful of sugar, and a pinch of salt—the whole valued at $7.50. And yet this $7.50 body has been made a deathless covering for an immortal spirit. God has given it a body as it hath pleased him, and to every seed his own body."

The longing of the soul, the legacy of the soul and the capacity of the soul furnish a three-pointed argument for the soul's immortality. I believe in the resurrection of the body because the Bible teaches it, because I want to believe it, because so many other people have believed it, and because belief in it is a mighty moral force.

Great men have been the most pronounced witnesses to belief in a future life. Said Socrates to Plato, "Then beyond question the soul is immortal, and will truly exist in another world." Said Goethe, "I could ill spare the happiness of believing in a continuing existence. Indeed I would say with Lorenzo di Medici that they are dead for this life also who hope for no other." Said Emerson, "The resurrection and continuance of our being is granted. We carry the pledge of this in our own breasts."

I heard William Jennings Bryan, in his famous address on "The Prince of Peace," quote his favorite poem, Bryant's "Ode to a Waterfowl":

He who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.

Even Robert G. Ingersoll either played to the galleries or approached close to the Christian faith when, standing at his brother's grave, he said, "We look down at the cold unspeaking lips, and from them comes no sound; but in the darkness faith sees a star, hope hears the rustle of an angel's wing."

Belief in a future life affects behaviour in this life. It affects a man's view of God. Scientists tell us that the years of the human race on this planet are numbered. But a man will live when men have died. That is a stupendous thought! God's interest in the individual and his provision for his future quicken our respect for God. For if death ends all, we may well ask with Harry Emerson Fosdick, "Is God blowing soap bubbles? Did he dip the pipe of his power in the suds of matter and blow the character of Jesus, that it might entertain him with its irridescence, burst to his satisfaction, and be gone?"

Belief in a future life affects a man's view of himself. His fear of punishment and his thought of reward are alike affected by his thought of immortality. The expectation of the adjustment of life's inequalities enables one to say to the poverty stricken and handicapped, that for human life to end at the tomb would be a humiliating anticlimax and a hideous injustice.

What are intimations in science—in psychology, physiology and geology—become assurances when we turn to the Bible. What the prophets, the philosophers and the poets believed and wondered at, Jesus and the apostles triumphantly declared. If a person asks, "How are the dead raised up, and with what body do they come?" the answer comes promptly from the great apostle to the Gentiles: "Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but a bare grain; it may chance of wheat, or of some other grain; but God giveth it a body, as it hath pleased him, and to every seed his own body."

Disbelief in immortality would gloss and blurr a man's interest in another man's soul. It would overlook the fact that all moral values depend for their value on relationship between persons. It would silence and stifle every effort of humanitarianism.

The indivisibility and unchangeability of ether forbid its description as matter; it is not made up of atoms; it is not subject to gravity; it has nothing like density, color, tangibility—or other sensible qualities. It has only elasticity and extension. But there is everything in the scientist's account of ether to suggest the attributes of omnipresence, omnipotence, indivisibility and unchangeability—and these are the terms in which men have described God. And what does this prove? Nothing, except this, that the existence of ether takes the human mind so far beyond the realm of materialism that it becomes folly

THE AWAKENING

An Easter Poem

By L. Alden Marsh, New Kensington, Pennsylvania

There is a resurrection in the coming of the spring;
I see it in the dawning of the day;
The love of God reveals it through the butterflies that wing
From the chrysalis to glories far away.
Discouraged ears can listen to the spring bird's happy trill,
When Nature wakes from winter's death-like sleep;
And homesick eyes can see the bulbs burst forth from every hill,
And know that God his tryst with us will keep.

to indulge in dogmatic denials of the possibility of a realm of spirit. The subconscious mind of man proves that man is a divided being, the larger part of him being submerged in an unseen world. He is "like an iceberg, three-fourths of which lies beneath the surface of the water."

Evolution, by its claim and theory, is committed to a belief in immortality. It believes in progress and the upward struggle of the race. Its theory ends in anticlimax, if the end of man is a "gashed hillside and a black hole in the ground."

Archeology assists in the inferences of immortality. Whenever the archeologist has dug up a tablet, that tablet has flung light on the belief of ancient peoples in a future life.

In Greek thought all moral values were placed in abstract institutions. Christianity reversed this. It teaches the worth of man, goodwill toward men, and "supernal bliss in a transcendental world after death." Christianity was therefore a direct assault upon the ancient morality, and an indirect assault upon its politics. And this change in view-point, and in conduct, was accomplished by the doctrine of the immortality of the soul.

THE JITTERS

Great excitement was provoked by reports emanating from Karelia, on the Finno-Soviet border—one of the danger spots of Europe—that six Russian airplanes had engaged in an impromptu raid on important Finnish military centers. Conservative Swedish papers saw the situation as another instance of "war by act without declaration." Dire predictions were made of a Russian coup to seize northern Scandinavia. Smaller headlines later carried the amusing tidings that the planes had merely gone astray in a snowstorm and that they carried neither arms nor cameras. But the desired reactionary propaganda effect had been achieved. And it is one of the bad things about false propaganda that almost no amount of true propaganda will counteract and correct it.

HOW A MEN'S CLASS GREW WITH A WOMAN TEACHER

By Marguerite Elaine Wright, Salisbury, Pennsylvania

The men's class of St. John's Church, Salisbury, had been working under a handicap for years. It was the custom for the minister to teach the lesson. Since there were two churches in his charge, this meant that the regular teacher was present only half the time. No one seemed willing to serve as substitute teacher. When my husband and I came to this field the usual invitation was extended to him: Would the minister teach the men's class on the Sundays when he could be present? The answer came back like a bombshell, "No! But my wife will."

I suppose I was the only woman in our district who was teaching a men's class; perhaps I was the only woman in our denomination with this distinction. I meant to help that class if I could. Some thought that the men would not care to listen to a woman teacher. I have never seen any evidence of such feeling on the part of anyone in the class.

The first thing I did was to make those men feel at ease with me. We got acquainted? How? Well, I called on them in their homes at times when I knew the "man of the house" would be present. I found that men, too, are interested in children and marriage; and in professions, the administration of the church, world events, even in "how to win friends and influence people."

I kept up my campaign of personal visitation. When I saw one of "my men" on the street or in a store, I made it a point to say something more than just "Good day." When Sunday came, I put everything I had into teaching the lesson. I studied all the available helps; but I did more; by now I knew the personal background of every person in my class. I spent an hour a week adding touches to certain lessons that would help definite life problems that I knew these men had. Did Mr. Smith drink? When Temperance Sunday came around Mr. Smith heard discussion of the reasons why pe ple become intemperate. We me tioned possible home life troubl desire to escape an unbearal situation, inability to face reali an emotional need for somethi lacking. Then we tried to sh how it is possible to apply Chri tian remedies to the fulfilment these lacks. Mr. Smith went aw thoughtful, whereas if there h been a tirade against the "sin" drink he would have gone aw offended.

In explaining a lesson I oft used illustrations and anecdot from my own life. I did this b cause I wanted the class to see r as a woman and a human bei as well as their Sunday sch teacher.

The class grew rapidly, and I f sure the membership would co tinue to increase; but I was d satisfied. The group must be e listed in some active Christi service. Storekeepers, farme salesmen, clerks, laborers—wh could they do? They were widely divergent in talents, educ tion and ability. But there was o thing they all had in common vote. So the idea of a Wo Events Club was born. The m were invited to meet at the pars age one evening a month. Th were urged to smoke and talk a eat apples. "Teacher" kept to t kitchen and let the minister ta charge of proceedings. A to and a leader are chosen for ea month. The leader informs hi self on his topic—Communis Fascism, C. I. O., strikes, Congre old age pensions. Discussions a informal. Every question is e amined in the light of the gosp The purpose of the club is to ma each man feel that he has a part the creation of a better Amer through the intelligent, inform use of his vote. Politics as su are seldom discussed, but there i great deal of study along soc lines. This club has met with u usual success and is a feeder the Sunday class, since many m men come to the monthly discuss meetings than are actually enrol in the class.

Why Teachers Should Be Taught[1]

By Stanley I. Stuber, Clifton Springs, New York

TEACHERS in our church schools need to be taught and taught for the same reasons that ublic school teachers are urged to tend summer schools and pastors return to their seminaries for stitutes, lectures and conferences. leas, ideals and loyalties are anging so fast these days—along ith teaching methods—that it is uite impossible for any teacher, in ny field, to fulfil his task well unss he keeps up with—sometimes ead of—the times.

More Emphasis Upon Content

Writing from the point of view f a pastor who is greatly concerned ver the present world situation, nd the future of the Christian hurch in such a world, I feel at we have in our teacher-trainng classes placed far too much tress upon "methods" and not alf enough upon "content." Many of our teachers know *how* to each better than they know *what* o teach.

It is true, of course, that Sunay school teachers should know ne techniques of preparing and resenting a lesson; they should now how to deal with the problems f attention and discipline; and ney should know how to sumarize the lesson and drive certain oints home. All of this is essenal, and is becoming the while ore and more essential, yet back f this there is a religious content nd spirit which surpass all else, nd without which we shall be lost s religious educators.

It was, therefore, with not a little atisfaction that I discovered, in a anel discussion on Christian eduation, at a recent Baptist State Convention, that leaders in this field re also anxious that teacher-trainng courses place more emphasis pon the religious content of our vork. As it was pointed out at his conference, we are not going to get very far in our church schools until we have, first of all, teachers who not only know how to teach, but who also have a religious experience to impart, and Christian convictions to support every lesson.

[1] The third of a series of articles on the lace of the layman in present-day church vork, especially in religious education.

EASTER

By Clarence Edwin Flynn, Mason City, Iowa

Life and Death struggled on a hill
While all the universe stood still
And watched. The hours dragged slowly by,
Beneath a dark and troubled sky.
Life bowed its head upon the height.
Men said that Death had won the fight.

But still the contest, in the gloom
That damply filled a borrowed tomb,
Raged on. Then came a golden day
That found the doorstone rolled away;
The chains that Death had welded fast
Life broke—and stood forth free at last.

It is far more dangerous than we realize to have church school teachers who are smart at handing out information, but who deny in their daily life the spirit of the Master.

Now when Christianity is being challenged at home and abroad, when the Christian religion is being pushed to one side by a pagan world rushing madly toward war and civilization's destruction, and when there seems to be a vast amount of indifference within the church itself, the Christian teacher is faced with an increasingly difficult task. Many of us are confused, these days, when we are faced with social, economic and international problems. We do not know, for instance, just how to remain truly Christian where Japan and China are concerned. Yet when Sunday comes around and these tremendous issues wedge themselves into our classrooms—as they certainly do—we as Christian leaders must be prepared with some kind of an answer. If our young people realize that we are hopeless, that we have no Christian solution, no way out, then we are most certainly going to lose them—to causes, parties, and governments which are sure of their own respective solutions. We do have a gospel of salvation, "a way out," but we are not presenting it as we should.

It would seem, therefore, that the emphasis in teacher training is changing, of necessity, from methods to religious and spiritual content. The world does not greatly care how well we can teach; it wants to know what we have to teach. Young people especially are quite "fed up" on techniques; they want Christian action! Are we able to train teachers for this?

A More Realistic Approach

Our whole teaching approach, due to the circumstances which we actually face, must become more realistic. The word realism as it is used today has many different meanings. Here we are thinking of it in the words of Justin Wroe Nixon, of the Colgate-Rochester Divinity School, when he says that Christian realism, applied in the ordinary sense of the term, "is an honest endeavor to see facts as they are, and not just as we should like to have them."

In speaking before the New York Baptist Convention, Doctor Nixon said:

"Realism in Christian living means that we face the contrast between our ideals and our practices. In ideal we Christians believe in the equality of the races, equality in the sight of God and in natural rights to opportunities for growth and achievement. In fact, the white races regard the colored races prevailingly as inferior and they treat the colored races so that they feel their inferiority in the eyes of the whites. In ideal, we seek to create and preserve peace. In fact, we

may feel that we have to support international sanctions, embargoes and the like, which involve us in the risks of war. In ideal, service should be the commending motive in the Christian's vocation. In fact, it is often relegated in the lives of good men to a subsidiary position."

As Christian teachers we have to face these facts, along with many more that are reaching down into the lives of our boys and girls. A great many of our young people are being lured away from the Christian way of life and the church by evil forces; some of them, yielding to temptation, are even before our very eyes ruined physically, morally and spiritually. To really save these young people it is necessary to do much more than attempt to save their souls; their lives must be saved, and more than that, the very environment in which they live must be transformed. This is only one more reason why teaching is becoming increasingly difficult these days, and why teachers need an entirely new type of training.

We have in the past taken too much for granted so far as religion is concerned. It has been our opinion that just about anyone in the church can teach religion, if that person has the proper methods at hand. But in actual experience we discover that few of our church folks know very much about true religion—and even less about the Bible. Rare indeed is the church member who knows anything of the history and principles of his denomination, to say nothing of the history and principles of the other faiths. But how can anyone today, when there is so much talk of church union, deal with the Baptist faith intelligently and convincingly without a working knowledge of church history? Teachers need to be taught the fundamentals of their own faith.

In the first quarter of 1938 the Uniform Sunday School Lessons are based upon the Book of Mark, with the general theme, "The Gospel of Service." There are great possibilities in such a course, but no matter how good the teacher's intentions, he will be unable effectively to handle these lessons on service without a prepared background or a special course of Bible study. This, with deep convictions on the sharing principle of the religion of Jesus—along with its practice—is the combination that we should aim at in our teacher training.

A Village School of Religion

We are having here in Clifton Springs a School of Religion, designed to meet this dual concern in the teaching of the teacher: (1) training in the techniques of presenting the lesson so that it will be clearly understood by the pupils; (2) training in the basic principles of true religion and its modern implications.

This school is so simple, yet so adequate, that its plan can be used in any small community. We are making it a union project, the Methodist and Baptist churches, thus giving an object-lesson, to begin with, in Christian cooperation. The school is running for six weeks, three weeks in each of the churches. There is a separate dean for each three weeks period. The first session began with a tureen supper, at 6.30 p. m., but the other sessions are omitting the supper and opening each Wednesday night at 7.30. The school opens with a song service, after which three study classes are offered: (1) *Methods of Teaching,* taught by the principal of the local high school. (2) *What Jesus Really Taught,* given by the pastor of the Methodist church. (3) *The Child, the Home, and the Church,* the pastor's wife chairman.

The general assembly period, which takes the form of a closing worship service, is conducted by the writer. With this balanced program we believe that a start at least is being made in our village to correct the unfortunate overempha which has heretofore been plac upon techniques and methods. V are trying to get our teachers see the larger aspects of Christian and their modern implications, well as to give them actual exe cise in the art of worship. Cat ing the spirit of the Master, hope that they will have courage live his teachings in our communi and before the eyes of those who under their instruction.

Better Methods Essential

It is far from my intention in t article to discredit the splen work that has been done—and still being done—in training tea ers in the methods of preparati and presentation of the study m terials of Christian education. this is absolutely essential. T thing I am stressing, however, that we have all too often neglect to provide our teachers with t meat of the gospel, with the gr convictions and rich spiritual e periences which give weight a substance to our words and less material. The annual School Missions — which many of c church conduct—does much to gi teachers the world vision necessa for the teaching of Christianity this modern age; and enthusia is a vital factor for good, wh coupled with a knowledge of tea ing methods—as it should be.

Although the best way to lea how to teach is by teaching, nev theless through study-books, lo church training classes, summer stitutes and assemblies, and swapping experiences with oth teachers, the teacher can learn ma new and valuable points in the of making a Sunday school less clear and attractive.

" Miss Lyon " Model Teacher

The type of teacher we should tempt to create in our training asses and schools is represented r the character " Miss Lyon," the unday school teacher of Mitchell ronk's *Manchester Boys.* She obably never attended a training ass in her life, yet she had the inciples of teaching down to a ie art, chiefly because she loved id was loved by her " boys." She iew how to cope with that little iscal of a Dabney Boy. When hers thought him " impossible," ie saw real possibilities in him; hen others threatened, she under- ood. After he had saved her life, the peril of his own, the au- ior's mother said: " Wasn't it fine iat Miss Lyon was so patient with iat Dabney Boy and wouldn't let im be put out of her class and out f the Sunday school."

Although Miss Lyon taught her ass a generation ago, she had the est and latest teaching methods. he *worked in life; developed char- cter through Christian action.* his Miss Lyon combined faith id work up in the village next to ine. One of her life-experiments applying the religion of Jesus to community problem is recorded in iother chapter of the book, " We ured Old Butts." She actually ot her boys, who had been abusing oor old drunken Butts, to give him " surprise party," when they eaned up his ramshackle house and ard, supplied him with clothes and od, and left a note asking for his rgiveness. This act of brother- ood not only transformed the life Old Butts, but gave those boys object-lesson in applied Chris- anity which they will never forget.

Miss Lyon is the type of teacher e should have right now, when oral standards are falling all out us, and when we need living xamples of the teaching of Jesus ore than anything else. Teachers our church schools should be ught, once again, that Christian aracter in action in a community eaks louder than years of merely eaching the lesson." This is again ought out in Bishop J. H. Old- m's new book, *The Church and*

(Concluded on page 109)

A Religious Education Clinic

By F. Harvey Morse, Elmhurst, New York City

One of the oldest and most practical church school training agencies in America is the New York City Superintendents' Union. It holds five city-wide meetings each year. Few of the sessions have proved more popular than the recent " Religious Education Clinic." The program consisted entirely of local school problems, submitted in advance and also from the floor, to a committee of four leaders, who occupied the rostrum. On this " board of strategy " were Mrs. Imogene McPherson, Greater New York Federation of Churches; Miss Edith F. Walker, Director of Religious Education, New York East Conference of the M. E. Church; Dr. V. D. Melconian, Professor of Religious Education, The Biblical Seminary in New York; and Mr. Morse, New York advertising man and chairman of the program committee of the union, who has acted as editor in preparing this series of articles. These solutions to church school problems are the consensus of the board of experts and local workers who contributed from their own experiences.

Case 1. Several intermediate boys persist in creating disturbances during worship services and class periods. Department principal threatens to send them home.

Problem. Does the remedy lie in sending pupils home? If not, what else can be done?

Solution. First find out why they don't behave, and you will be well on the way to your solution. Problems of discipline ordinarily arise from insufficient planning by leaders, and sometimes from inadequate equipment. It is quite possible that the programs may not interest these boys. Why not try a frank talk with them and ask for their suggestions? What about their home background? That may explain much of their conduct. Become acquainted with those boys (with *all* your pupils, in fact) outside of the schoolrooms. Become broadly friendly with them, and in time they will react cooperatively. In the class teaching skill is the greatest influence on behavior. Of the eighteen or nineteen possible methods of teaching, the average church school teacher uses only two or three. The story method is particularly neglected in the intermediate grades. Tell good stories and tell them well, and it will be an abnormal boy who doesn't pay attention. Also try giving those boys definite responsibilities in the department and see whether that doesn't help. As Tralle says, " Not once in a thousand times is a superintendent justified in sending a pupil home. Better send the teacher home! "

Question. Sometimes that behavior problem is a psychopathic problem. We have several children in our school who are underdeveloped mentally. Would you recommend the public school plan of an ungraded class?

Answer. Decidedly not! There is something about the ungraded class that ruins the soul of a child. Other children point the finger of scorn at children in a so-called " dummy " class. Better to lead the other members of the class or department toward greater friendliness and helpfulness toward any handicapped member.

Case 2. Class of adults, taught by pastor; attendance drops off; he becomes discouraged and stops teaching the class. No other trained teacher in sight.

Problem. To rebuild the class and to make the lesson hour profitable to members in the meantime.

Solution. For a time ask the members of the class to alternate in teaching the lessons. It may be that through that experiment hidden talent will be revealed and a teacher discovered within the membership. If not, survey the church membership for likely teaching material . . . and even look beyond the church to the community. Perhaps there is a strong Christian man or woman who could be induced to undertake the teaching. Sometimes individuals are just waiting to be asked to do a job. That was the case of a young physician in one community . . . a man who became a very popular teacher.

If such prominent people cannot be had permanently, they may be

willing to conduct a short course for a quarter, or even for a month.

Sometimes the thought of "lecturing" (still the most generally used adult teaching method) fails to appeal to a prospective teacher; he may be more interested in discussion leadership. Place into the hands of such a person a copy of Harrison Elliot's book on group discussion and let him lead the class in some creative group thinking about Bible teachings and problems of today.

If all else fails—or during an unsettled interim—why not try a course in Bible reading?

The "building up" of the class follows the solving of the teaching problem—and is directly a responsibility of the membership. Organize the class for getting new members and for following absentee members. Advertise the lessons attractively. Develop class fellowship. Keep everlastingly at it.

CASE 3. All the public praying in a typical school is being done by the pastor, superintendent, teachers, and senior deacon.

PROBLEM. To train the younger members in public prayer.

SOLUTION. One thing to watch in teaching children and youth to pray publicly is that the words they pray be really their expression of their own thoughts and feelings. During the time of floods or other catastrophes it is usually easy to lead children to pray for the sufferers about whom they have been reading. Recently a New York church became bankrupt. Leaders said of the youth of that church, that they prayed more earnestly at that time than they had ever prayed before. Said a child (one of a group visiting a great cathedral): "I feel that I must say something; shall I say it aloud?" "By all means," replied her teacher. So that little girl knelt right there as the group bowed their heads . . . and really prayed. Contrast that with some church school periods of sentence prayers interspersed with jabbing elbows!

Probably public prayer training is best started within the individual classes. From time to time, classes may build class prayers for use in department worship services—always emphasizing meaningfulness. At the beginning let a junior pupil write a prayer and memorize it—or read it if he must. Naturally, always give advance notice so that the child will have time to prepare. Reading great prayers in unison helps lead pupils into the spirit of public prayer—if those prayers are properly introduced and if they are within the pupils' range of experience. Again, the leader may suggest things about which pupils may pray . . . and let them pray silently in their own ways. Cooperative prayers are good in the younger departments. The leader asks the children for suggestions. . . "For what shall we thank the heavenly Father? For what shall we ask God?" Those ideas are then woven into the prayer of the morning, as nearly as possible in the words of the pupils who made the suggestions.

CASE 4. Class of eight senior girls, all chums, consider their class somewhat of an exclusive social club. The object when new girls, particularly if from the wrong side of the tracks, are introduced into the class, albeit they do treat the newcomers courteously in class.

PROBLEM. To give the present class members a social vision.

SOLUTION. The first question that might be asked is, "Where has the teacher been?" for certainly she has failed to teach a primary lesson in Christian living. One of the first steps for the teacher to take is to lead the class to define its objectives—to think through the questions: "Why are we here in this class? What do we expect to accomplish?"

A missionary course might be excellent for those girls . . . with missionary stories skilfully told by the teacher, so that the members can enter partially into the missionary experience. Study also the lives of successful women of America, many of whom came up from "the other side of the tracks." Take the girls on exploring trips to show them the great needs among the underprivileged—and the courage of girls in less favorable circumstances overcoming their environments.

Likewise, attempt to lead the gi into an appreciation of the cultu of people of other races and cree Possibly among the very girls whom the class objects there n be some who do something exc tionally well. Try to discover t "something" which may help v the respect of the present cl members. It is true that social a racial barriers count for more w girls than young men.

Suggest the reading of stimul ing books such as those of Kir Page, *Living Creatively, Livi Courageously, Living Triu phantly;* or Margaret Slatter *He Took It Upon Himself.* Inv the girls into the teacher's and t superintendent's homes, and in more informal atmosphere, ch lenge them to look beyond the selves. If the class can be enlist in a school enlargement campai that may also help.

Let's not be too hard on th senior girls, for it is quite possi that their snobbery comes from p ents who are not free from sn bishness. For instance, there w the case of one girl who told h teacher, "My mother doesn't wa me to love everybody." Our sen problem therefore becomes an ad education problem. Perhaps t teacher should also invite t mothers into her home.

(*Additional case problems fr the Religious Education Clinic w appear in* ADULT LEADER.)

THE REAL OBJECTIVE O RELIGIOUS EDUCATION

After all the real objective of ligious education was given by Founder of our faith, when he s (John 10:10)—"I am come t they might have life, and that th might have it more abundantly." is doubtful if we can improve this as the major, comprehens objective of religious education philosophy, consensus, or scien He knew why he came. We wo do well to follow his precept and further his purpose for men. *William Allen Harper.*

Africa Is Power[1]

By Emory Ross, New York City

UR world shrinks and expands. We are all being pushed closer gether, wide open spaces are ling, elbow-room diminishing, stances almost daily shortening. he world expands in the sense that opulations are increasing, relation-

Orient and Occident

Athletics Helps Train These Rhodesian Youths for Useful Life

hips multiplying, knowledge, pow-rs and controls greatly enlarging. he effect of its shrinking is to rive all peoples in upon each other, estrict freedom of movement, com-el increasing mass action. The ubway at Times Square from ten nine is a tiny illustration. So ng as, in the night, people remain cattered and unrelated, in Harlem, he Bronx, Long Island, New ersey, they retain in large measure heir independence of action and ut distantly affect one another. hen light breaks, their world rinks, and by the tens of thou-nds they are moved together by ommon forces and for common urposes of work and commerce. heir freedom of action is cur-iled; for weaker ones it is quite st. Some good things of life are ssened; air and light, space and quiet, gentility, and even personality. But the situation is endured —generally without explosion—that individual and mass progress may be made, objectives attained.

In a shrinking world, Africa is power.

In a world that is being crowded closer and closer together it is power merely by reason of its land mass. Its length of 5,000 miles, its width, that equals its length, its area of 11,508,793 square miles, its great rivers, mountains, deserts, forests, falls and uplands—it is power in its sheer mass. It is power, likewise, in its location. Adjacent to Europe, athwart the main west-east line of communication, bordering the uneasy constricted waters of the Mediterranean, Africa lies squarely in the path of world events.

And Africa is power, contradictorily enough, because it is weak. Its primitive, unorganized, but very apt peoples are tempting subject-matter in a predatory world. Ambitious and driving nations have jealously schemed and even bitterly fought for holdings of Africa. Today there is scarcely any other conquerable land area over which territorial rivalries more directly and generally threaten the peace of Europe. Africa, sadly, is power because it is weak.

In our expanding world, also, Africa is power.

Its material wealth is great. A few weeks ago a single mountain in eastern Africa was found to contain an estimated six hundred tons of gold—where gold had not been known before. South Africa is at the moment the most prosperous country in the world, because it produces most of the earth's new gold at a price nearly twice that of four years ago. Most of the world's diamonds come from South Africa and the Belgian Congo—from the latter nearly five million carats a year. The largest producing radium mine in the world is in Congo, at Shinkolobwe, and for the past twelve years nearly all the world's radium has come out of it. Congo and Canada divide the earth's production of cobalt. The largest and richest copper deposits yet found are in Africa. The Rift Valley, from Ethiopia down to the Rhodesias, is the most highly mineralized area yet prospected on this globe. It is not possible to estimate the wealth it holds. Africa's soil products are in certain ways of greater magnitude and importance than its minerals. Mineral deposits can be exhausted, but intelligently handled soil produces indefinitely. Two-thirds of the world's cocoa comes from Africa, most of the palm oil, and large shares of coffee, cotton, peanuts, industrial fibers. Fast new motor fruit ships link enlarging plantations with European markets. A fourth of the world's water-power is in Africa; about

Orient and Occident

Youths of Angola, West Africa, Learn Typesetting and Printing

[1]An article on the interdenominational emasis, "Christ in the Life of the World," pplied by the International Council of Reious Education.

twenty-two percent of it in the last 250 miles of the Congo River, which engineers estimate could produce 100,000,000 horse-power. In material wealth, Africa is power. Ask any informed industrialist.

But it is in the realm spiritual that Africa may produce its greatest power, for better or for worse, in a world which is both shrinking and expanding.

Africa is wholly religious. Its traditional animism is primitive and unsuited to modern needs, but it has exerted a complete control over African life; nothing in individual or collective experience has escaped it. It has been suppressive, repressive, often oppressive, but it has controlled. The African knows religion only as a complete control.

Orient and Occident

African Youths Learn Tailoring

Animism is on its way out. It is by no means gone. Roots will doubtless remain for generations—are they not still faintly visible in Christian societies of Europe and America? But almost every new force now touching Africans combats animism, Christianity, education, science, medicine, transportation, communication, industry, even big-game hunting. They all invalidate parts of the animistic beliefs.

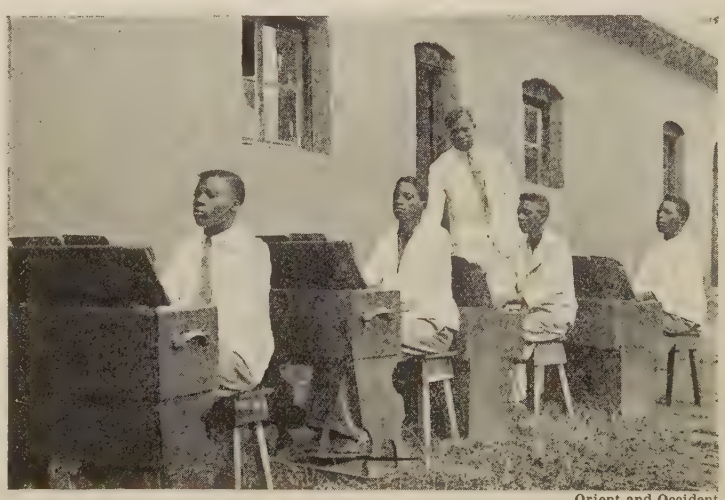
As animism goes, a spiritual vacuum is created in the souls of Africans. They search instinctively for a new religion. This partly accounts for Africa's comparatively great number of converts to Christianity. The Africans are deeply religious; their religion is being invalidated; Christianity already brings hope and faith to millions.

This spiritual situation in Africa offers two serious challenges to the church:

1. That it immediately increase its effort to make Africa Christian. Experience of the past twenty years indicates that Africa can be made Christian in a measurable time. Its soul, now yearning for religion, is being emptied. It seeks gropingly for a new religion. Most barriers are down. There is almost no organized resistance to the new—to the new in anything. There is vast inertia, naturally, but not much active resistance. They want the new, for the old has proven inadequate. There is no closely knit philosophical armor—as in the case of other non-Christian religions—to protect animism and resist Christianity, partly because animism was so very primitive and partly because there were no written languages in pagan Africa for philosophical writing For these, and other reasons as we Christianity has a relatively op road into Africa. Along that ro Christian forces and services shou pour in increasing volume in t years now upon us.

2. That it allow and aid Chris anity to become a complete contr a complete way for African li Animism was just that. The Af can would instinctively make Chr tianity just that. He has not know religion as anything else than th He does not easily understand o compartmentalized scheme of li with religion occupying chiefly o compartment. For him religion *life,* the whole of life, the ultima and complete control of life. F him Christianity could become ju that. There thus appears to be Africa the unique opportunities making Africa Christian within measurable period, and of maki Christianity for the first time t complete way of life for a wh people.

In the challenge of these tasks the church and in the profound a world-wide significance if the cha lenge is met in this questing wor which both shrinks and expan Africa is—and will be—power.



Orient and Occident

African Youths Learn Music

THE Easter story gets into t blood with the atmospheric to of springtime. "I am the resu rection and the life," Jesus is sa ing to us through the voice of Father's world: the renewed love ness of nature; flowers, fragran the greenness that refreshes.—*M.*

Keeping Our Batteries Charged

(A Prayer Project)

By Leslie E. Dunkin, South Bend, Indiana

THE effectiveness of the Sunday school is so dependent upon the individual spiritual power of the officers and teachers that in our school we are placing special emphasis upon keeping our batteries charged. No hard-and-fast rules are laid down, but the atmosphere among our workers is such that if one does not enter thoroughly into the spirit as well as the activities of our plans, this individual either soon changes his attitude or voluntarily drops out—to make room for somebody else. Three general steps are taken in our efforts to keep our batteries charged spiritually: (1) Prayer; (2) Devotional Bible Reading and Study; and (3) Practical Christian Work.

The spirit of sincere prayer now permeates our forces. Each day prayer rises voluntarily from each worker's heart, as he prays for himself and also for the other leaders. These petitions are not for greater power and strength, but rather for the life to be kept such that God can use it, in whatever way he may desire. "Have Thine Own Way, Lord, Have Thine Own Way!" is the keynote of these personal prayers.

Every teacher is urged to have a prayer list. These lists consist of the names of definite individuals—preferably from the teacher's own class. For them this worker prays daily. Nobody but the teacher and God knows the names on these various lists. Different reasons will lead to putting down names. The individual may not yet be a professed Christian. He may be facing some special problem or crisis. He may be troubled with some weakness or personal shortcoming.

Especially among the older classes, each teacher is urged to have a prayer group of the members. A general teachers' prayer group also meets Sunday mornings for the benefit of those who do not have class gatherings at the time. These Sunday morning prayer-meetings start at 9 o'clock and are closed not later than 9.15, to give the workers an opportunity to get to their regular places before the school opens.

The lesson period is opened and closed with prayer. The teachers are urged to have various members of the class to offer these prayers. The teacher is to pray silently at the same time for the class and their greatest needs. This saturated atmosphere of prayer proves to be very beneficial to the teacher's own life and also to persons in any way connected with the class.

On the same evening in which the church has its regular prayer-meeting, the teachers and officers of the school have their own meeting—either just previous to or just after the other. There is no requirement that the teachers attend both meetings that one evening, but they all usually feel they cannot afford to miss either of them. The teachers' meeting combines the immediate Sunday school lesson, teaching problems, and a devotional into one compact program. Prayer permeates all of this. The program is planned and prepared to include valuable helps for the teachers.

The Bible reading and study start with the personal life. Each leader is asked to make use of some program of daily Bible reading. To encourage this, a brief time is taken each Wednesday evening during the teachers' meeting for some leader to tell what outstanding good has been gained from his or her past week's Bible reading. This sharing helps. At least twenty minutes are spent each Wednesday night in an intensively devotional study of the Bible. A different leader has charge of this each week. Information, doctrine and interpretation are kept in the background; all the emphasis is placed upon the inspirational and devotional value of the passage used for that week. With so much personal preparation the teacher's work is bound to become teaching of a very high spiritual type.

Each worker is expected to conduct and promote personal evangelism in and through the various class groups. They are not to wait for a Decision Day or series of evangelistic meetings. The spiritual atmosphere of the school and church is to be of such a high order that conversions and public confessions will be the rule every Sunday. In the younger classes, of course, the teachers have to work pretty much among the families represented. In the older classes they are urged to promote personal evangelism among the class-members themselves.

Prayer and gospel teams are sponsored by the school. A teacher or leader is expected to be actively connected with one of these teams. They conduct cottage prayer-meetings in outlying neighborhoods. They do not depend upon the pastor or the superintendent to direct the meetings; their own batteries are kept well charged!

EVERY attempt of a nation to build an antisocial or antiracial order is doomed to be self-defeating. The great nations of the world are not those that have the biggest armies or the biggest fleets, but those that render the greatest service to humanity. Every nation is under the illusion that its enemies are across some geographical boundary line. Its real enemies are in the hearts of its own citizens. —*Harold C. Phillips.*

HAVE YOU SEEN?

Christ and Social Change, Joseph M. Dawson, price, $1.50.

Peace—In These Times. Four studies, 25 cents.

Children and the Alcohol Problem. Pamphlet, 5 cents.

Your Child Needs, Mary M. Chalmers. Available by March (about 40 cents).

THE REVISION OF MORAL CODES

From an address by Lord Tweedsmuir, Governor-General of Canada.

WE cannot deny that there is today a general loosening of moral sanctions as an earlier generation understood them. Our fathers had certain props to conventional ethics, such as the tradition of church attendance, of Sabbath observance and of Bible reading. Today these are weakened. We cannot shut our eyes to the fact that there is a good deal of moral anarchy abroad, and that the social discipline which insisted upon a certain standard of conduct has been gravely weakened. No one can study modern literature and modern art without being conscious of this disintegration. The tendency is one with which we can have no parley. In Mr. Baldwin's words, "To elevate every desire, however obscene, into a good, because it is desired, may be the way of all flesh but it is not the way of the cross." Moral codes need revision and adjustment just as much as intellectual codes. If we look back on history we will find them constantly changing. Three hundred years ago witch-hunting and intolerance were considered to be outward proofs of devotion. One hundred and fifty years ago slave-owning was not held to be inconsistent with godliness. We have to examine problems honestly and reject embargoes and prohibitions which have become meaningless. But at the same time we have a solemn duty to insist upon the need for moral discipline —that broad, rational, humane discipline, the teaching of Christ.

FACTS ABOUT EASTER

In the apostolic church our Lord's resurrection was commemorated every Sunday, by meeting on that day for worship. The "Easter" of Acts 12:4 in our Common version should be "Passover" (*pascha*). The correction has been made in the Revised version. Very early, however, a yearly celebration of the Pascha came into church practice; but it included also the crucifixion. It was really the Christian equivalent of the Jewish Passover, feast of deliverance, and so a Christian feast of redemption. From the end of the second century the celebration gained in importance. In the Latin world it retained the Jewish name (hence *Pasqua* in modern Italian, *Pâques* is French), but took on pagan features. Among the Germanic races it was combined with the heathen festival of spring. The word Easter is the name of the goddess of spring. Austro, which in the Anglo-Saxon developed into Easter. Easter is a "movable feast"—the first Sunday after the full moon following the vernal equinox. It may accordingly fall on any Sunday between March 22 and April 25. This last date will happen only once in our century, in 1943. In 1938 it falls unusually late—April 17.

BLUE RIBBON BAPTISTS

By Asa Q. Burns, Los Angeles, Californi

You can't pin all the blue ribbon on the Baptists; but when you giv credit to whom credit is due, Bap tists rate a good many firsts.

First in membership amon American Protestants, according t the latest *World Almanac.*

First place goes to a Baptist fo writing the most perennial bes seller among books, John Bunya and his *Pilgrim's Progress.*

First in modern missionary activ ity, with a British Baptist, Willia Carey, in India, and an America Baptist, Adoniram Judson, i Burma.

First in the distribution of Bible the palm going to the British For eign Bible Society, founded by Baptist, John Hughes.

First to open college educatio for women, with the New Yor State Baptist, Matthew Vassar— Vassar College.

First woman to translate th New Testament, Helen Barre Montgomery.

First in guaranteeing liberty c conscience to every citizen b statutory legislation, Roger Wi liams and Rhode Island.

Some would pin the blue ribbo on a Baptist as first amon preachers since Paul, Charle Haddon Spurgeon; and there a others who would give the palm t a Baptist as first among livin preachers, George W. Truett.

Philathea Class First Baptist Church, Boone, Iowa

In the botto row, left to righ third, is Miss Mab Cole, president the class; next her, Mrs. E. Kling, the teache In the second ro M. T. Fairchil superintendent, a to his left, Re A. M. Clark, past

Why Teachers Should Be Taught

(*Concluded from page 103*)

Its Function in Society. The teaching of the church, he points out, must be related more directly and intimately with personal and community life; and the best way to accomplish this is to have laymen, and especially church school workers, out in the community permeating society with the gospel of Christ. Some of the best teaching will be done outside the church.

Teachers need to be taught principles of teaching because they must be Christian workmen who are not ashamed of their methods and techniques; and they need also to be taught the basic and religious principles of the gospel of Jesus; but most of all, they must be taught and encouraged to live that religion in their own community; and to lead their pupils in the way of Christian service. The success of the Christian church in the immediate future is going to depend very largely upon those lay leaders who have so much of the spirit of Christ in their lives that it will become contagious. This is why I plead for more schools of lay Christian discipleship.

WHAT YOU WILL SEE AT THE COLUMBUS CONVENTION

A person going to a convention expects to *hear* much. That, of course, will be the case with the International Convention of Religious Education to be held in Columbus, Ohio, June 28 to July 3, 1938. However, the program is being planned also to provide an opportunity to *see* many things in the educational work of the church.

For example, there will be extensive and varied exhibits. These will not follow entirely the usual lines of posters and exhibits of printed material, but they will set forth activities under way, steps in the process of work being done, and the plans that other people have actually carried out. Workers in all phases of the program throughout the country are now busily assisting the Exhibits Committee in getting hold of material for such exhibits. In addition there will be, of course, many posters, displays of printed material, and arrays of books, attractively arranged for display and examination with provision for the taking of orders. Many of the group conferences will center around, not speeches, but exhibits concerning the area of the conference.

Motion-pictures will be extensively used. Some of the conferences will be built around a short but well-planned film setting forth some particular type of work or interest. At certain convenient places around the halls there will be motion-picture films on constant exhibition for people to see as they go to and fro. Again, there will be small rooms set aside for special display of unique educational motion-pictures.

There will also be a wide use of other visual aids in religious education. Displays of religious art, educational posters, suggestions as to the use of pictures and other materials in classroom work and in worship services will be provided. The field of social education, showing undesirable social conditions and the results of an adequate Christian program, will be covered by such aids.

In these and in other ways there will be many things to *see* as a part of the educational program at the convention.

THE PARABLE OF THE NEIGHBOR'S FAULT

By a Minor Prophet

It came to pass that on a certain day the Prophet went into the market-place, and as he waited he did read a paper. Behold there was in it the name of his neighbor, who had been taken in sin. He had driven his chariot of iron down the road that leads from Dan to Beersheba, forty miles an hour. The man who wears the blue uniform and rides many horses at once, listened not to his pleading. He was brought before the judge and fined fifty sheckels of silver. Moreover, the ruler of that city requested of him that he ride not in his chariot but walk, for a space of thirty days. In his heart the Prophet laughed, with great joy, because that neighbor's driving is like the driving of Jehu, for he driveth furiously.

Not many days hence the Prophet gathered together his wives, his sons, his daughters, his maidservants and his man servants, to take a journey, and they all four got into the family chariot. Now it chanced that they traveled on the road that leads from Dan to Beersheba, and the Prophet was at the wheel. Howbeit he is a very careful driver—has he not confessed it again and again?

As the chariot journeyed, behold, the younger son of the Prophet did look at the instrument before him, and say, "Alas, my father, thou art doing forty-five, and the men who wear blue clothing and ride upon two-wheeled chariots like not to have thee drive after this fashion." And the foot of the Prophet was lifted, as his countenance fell.

Howbeit the Prophet was not driving carelessly, as his neighbor had done, and had the man on the two-wheeled chariot taken him before the Council and relieved him of fifty sheckels of silver, it would have been a great injustice. Verily, verily, sin is not the misfortune to be caught, nor virtue the good fortune of escaping judgment!

PAST FINDING OUT

In spite of the great progress made in the last fifty years, there are still many things that science cannot explain. No one knows, for instance, how a swallow, after traveling to South Africa for the winter months, can find its way back to the same country, the same village, the same house, the same nest that it lived in the year before. Even Sir James Jeans cannot explain what causes the wonderful display of colored lights in the sky near the North Pole which we call the Aurora Borealis. Nor can the cleverest botanist tell you how a flower produces its perfume.

You press a button—a bell rings; turn a switch—lights appear; twiddle a knob—music comes pouring through a box; and yet nobody has the faintest idea what electricity really is!

We have all played with a magnet, but why is iron the only metal capable of being magnetized?

How is it that a cat can find its way back home from a distant place even though it has been carried there is a closed basket packed away in a train? And how is it that a tree too high even to climb has sprung from a little seed that dropped to the ground a few years ago?

And what is the explanation of the fact that a few moments spent in real prayer can turn a drunkard into a saint and start him on the way to a life of honor and blessing?

—*The Maritime Baptist.*

From the Director's Desk

By Ulyss Stanford Mitchell, M. A., Th. D.
Director of Social and Adult Education

THE SPREAD OF GAMBLING

"Recent months have seen a marked increase in gambling in the United States," says an editorial note in the *American Magazine*. This journal sent Thomas Sugrue, a young reporter, throughout the country to investigate. His findings are published under the title of "Betting 10 Billion Dollars." The figures indicate the gross value of the betting of people of the nation for the year 1937. In 1936 *American Business* estimated that the total amount of money wagered in the country at $6,600,000,000 for the year 1935. Mr. Sugrue says that the total amount has been increasing at "an alarming rate." His article contains illustrations of the types of gambling prevalent today. People are gambling "in the casinos, on the gambling ships, at the race tracks, on the golf course, in the bleachers, at the cigar-store, in their homes. . . There is nothing that does not hold the possibility of a bet, and there is no one in these wonderful days, it seems, who won't bet. In large industrial plants, where pay-checks are used, there are pools for the check which bears, in its serial number, the highest poker hand." Gambling at dog races is described as a "vicious and degrading form . . . which takes from those who can least afford it, the poor."

With our frontiers closed and the depression still "tugging" at our heels, the American people are declared to be more interested in gambling than in previous times. Numbers games, lotteries and slot machines are estimated to receive $1,000,000,000 a year from the poor, the unfortunate, the unemployed. The "middle classes" are said to put $4,000,000,000 into sweepstake tickets, race track gambling, the sports' pools, dog races, bingo games, games of chance, etc.

Then there are the election bets. Mr. Sugure thinks that more people bet on elections than do not, thus making a majority of votes illegal. The average American thinks gambling is legal, and enforcement of the laws against it is difficult. The licensing of gambling places is being recommended by responsible persons, on the theory that gambling cannot be outlawed. A bill was introduced in Congress to provide for a national lottery. All of which—no matter how far from accurate the estimation may be—indicates that gambling presents much more than a problem of legal restraints. It confronts educators with a stupendous task.

MASSACRE, MASSACRE, MASSACRE!

Still they come, those World-War veterans, who see their war activity in a new light. The latest is Flying Officer Beau Shiel, formerly Kingsford Smith's personal assistant, who declares in the New Zealand *Peace Record* that he was decorated in the last war for "plain murder." "I didn't think about it," he said. "I just fought. When I did think about it, it made me sick. What made me a hero in the eyes of my country was the way I sprayed helpless German troops with my machine-gun. There they were in the road, a solid column of them. I couldn't miss. All I had to do was to dive on them, fly the length of the column, keep the Vickers going, and kill, kill, kill. Watch them falling, jumping, and crumpling. My bullets ripped into them, then I turned and flew back again—and massacre! massacre!"

"Among all my trophies and medals, nobody has offered me a hip-flask or a cocktail-shaker."—*Charles A. Lindbergh.*

"Alcohol is a poison—so is strychnine; so is arsenic; so is opium—it ranks with these agents."—*Sir Andrew Clark.*

WHO IS CIVILIZED?

This question is propounded by a recent Swiss cartoonist who depicts a "civilized" citizen of a modern country encased in armament and equipped with a gas mask while the African natives, in the background, dance happily, far off in their native lands, in "pagan" freedom. Nothing could more aptly symbolize this extraordinary indictment of modern civilization than the petition of 6,000 women associated with the Lagos (Nigeria) Women's League, recently sent to the London office of the Women's International League.

"The women of Nigeria," says the petition, "loyal British subjects and members of the British Empire, hereby desire to join the women of England in earnestly urging that the powers that be spare no effort to secure world peace. They fully recognize and deeply appreciate all that is being done to this end, but strongly feel that enough cannot be done until the end is attained." Impressions of thumb-marks or crude crosses were made by many who wished to sign but could not write their names. It is planned by the British section of the Women's International League to add these signatures to the Golden Book containing the signatures to the People's Mandate to Governments, which was presented in 1936 to the President of the League of Nations Assembly.

FREE LITERATURE MADE AVAILABLE

Need information on some knotty social issue? Need pamphlets to present to your group? Stuck for program suggestions? Anxious to see a new social awareness developed within your congregation? Then write for a packet of leaflets, bibliographies and specific suggestions. Address your area director, or the Social Education Division, 1701-1703 Chestnut Street.

ADULT CONFERENCES FROM LAKE GENEVA TO COMBINE WITH QUADRENNIAL CONVENTION AT COLUMBUS

THE 1938 Christian Education Quadrennial Convention, under the auspices of the International Council of Religious Education, will meet in Columbus, Ohio, June 28 to July 3.

This convention promises to be of outstanding significance to the Christian educational work of the evangelical churches of America. The purpose of the United Christian Adult Conference, as projected for Lake Geneva, and the Adult Work Conference in connection with the Columbus Convention, have been combined within the schedule of the Columbus convention. The conference at Lake Geneva is being postponed until August, 1939. This will enable us to throw our full support to the Quadrennial Convention.

Teachers! Church leaders! This Columbus convention can be of great help to you. It will give you new vision, renewed enthusiasm and concrete assistance in conducting your Christian work. Are you interested? Then write your State director and indicate your desire to be a delegate from your State, and ask for further information regarding the program. Baptists should be well represented.

GOVERNMENT RELIEF GOES FOR LIQUOR

Ever since repeal, and now growing into a veritable continent-wide menace and scandal, the liquor traffic, without a syllable of protest or deprecation by its leaders, has developed a startlingly wide-spread exploitation of millions of citizens on relief, entrapping and robbing them of much of their slender government dole, through every method conceivable of allurement and high-pressure solicitation. It has been estimated that twenty-five percent of the twelve billion dollars taken from the people by the liquor traffic since the repeal of the Eighteenth Amendment came out of the pockets of relief victims.

SCANDINAVIAN PEACE DAYS

After preparing its way by extensive advance advertising, the Swedish committee of the World Union for Peace recently arranged two unique "Peace Days" in Stockholm. Representatives from the Scandinavian countries and Finland attended an elaborate pageant, devoted to the cause of peace, and were thrilled by a play, "The Birth of Peace," given on an open-air stage. The great national park, Skansen, was specially decorated for the occasion with banners, posters, and other symbols glorifying peace. The mighty wave of sentiment against a coming needless slaughter was brought to a high pitch by the fiery speech of Sweden's Minister of Public Worship, Arthur Engberg. This unique festival was closed by the singing af a choir of 4,000 voices.

Meanwhile at a meeting of Scandinavian peace organizations in Copenhagen, resolutions were passed concerning the rearmament budgets of several Scandinavian countries. Taking their stand by complete disarmament, the congress condemned the steps taken by Denmark to increase its military machine.

ON THE STREET

By Clarence Edwin Flynn

Days when the Master walked the street,
It was no scene inanimate he saw—
A broken man who trudged on weary feet,
A woman shrinking from a cruel law,
The lame, the halt, the blind, the sorrowing;
One reaching thin hands for his garment's hem,
Some little ones who came to gaze, and cling,
Because he had a happy word for them.

The baffled and the needy of the land
He saw with sympathy. And as he passed,
He touched them each with mercy's tender hand,
Leaving a sense of love divine and vast.
Father, I ask across the shadows dim,
When I go down the street, make me like him!

THE BIBLE and the ballot; Christianity and the Constitution; religion and a republic are correlatives. Let us hold fast to the profession of our faith, of our freedom, without wavering. Let us bring the ballot up to the Bible; the Constitution up to the highest standards of Christianity; the Republic up to the spiritual purity and strength of our pure and holy religion, and we will go forward like an army with banners, conquering and to conquer.—*William Carter, in "The Presbyterian."*

DO NOT think in the morning, "How shall I go through this day? I have such-and-such work to do, and persons to see, and I have not the strength for it." No, you have not, for you do not need it. Each moment, as you need it, the strength will come. At any rate, you will be borne through each needful and rightful thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly.—*F. D. Maurice.*

Humor Old and New

"I KNOW why we shouldn't despise our enemies," said little Mary.

"All right," said the teacher, "tell us."

"Well, we ought to like what we've made."

LITTLE HARRY. "Pa, why do they call them stump speakers?"

PA. "Well, I guess it's because so many of them are stumped when you ask them to explain where they got their figures."

"Is Mrs. DeMuir an active member of your sewing circle?"

"My goodness, no! She never has a word to say—just sits there and sews all the time."

Recent Books

Order All Books from The American Baptist Publication Society

STORY PARADE; RED BOOK. A collection of Modern Stories for Boys and Girls, by noted authors. The John C. Winston Company. 1937. 363 pages. Price, $1.50.

Story Parade; Blue Book, met with nation-wide acclaim, and in response to the wide-spread demand for more stories of the same kind, the publishers have brought out this volume. It is an anthology of modern stories, stories of originality, variety and literary excellence. The illustrations, frequently humorous, are of merit. It will be enjoyed by grown-ups almost as much as by the eight-to-fourteen-year-olds for whom it has been planned.

UNDER THE JAPANESE MOON. By Phillis Ayer Sowers. L. C. Page & Company. 1937. 303 pages. Price, $2.00.

Accompanied by an old colored mammy, who has been a servant in the family for many years, Sally goes to live with her elder brother, who is in business in Japan. The trip across the Pacific proves interesting, and Sally has some thrilling adventures when she arrives. Enough of the customs of Japan are introduced to make the book informing, worth-while reading.

OUR LITTLE CORINTHIAN COUSIN OF LONG AGO. By Phillis Ayer Sowers. L. C. Page & Company. 1937. 93 pages. Price, $1.00.

This newest addition to the popular "Little Cousin" series takes the reader back to Greece in its glory. By means of an entertaining story of Timon and his friend Arius, the author manages to show something of the historical and mythological customs of the ancient Greeks, of their drama, and sports. For boys and girls of nine to twelve years.

LETTERING OF TODAY. The Studio Publications, Inc. 1937. 144 pages. Illustrated. Paper, $3.50; cloth, $4.50.

Hand-writing, manuscripts, illuminated addresses, book-jackets, initial letters, posters, show-cards, signs—every form of drawn lettering as distinct from type is included in the abundance of illustrations reproduced in this book. Many of the illustrations are in colors. The explanatory text is contributed by the foremost authorities, "The Principles of Hand Lettering," by Dr. Eberhard Hölscher; "Calligraphy," by Alfred Fairbank; "Lettering in Book Production," by Anna Simons; "Lettering in Association with Architecture," by Percy J. Smith; and "Lettering in Advertising," by R. Haughton James. A book for artists, craftsmen, and, indeed, all lovers of the beautiful.

THE CHRISTIAN GENTLEMAN. By William H. Ridgway. W. A. Wilde Company. 1937. 143 pages. Price, $1.25.

These stories out of every-day life, because of their informality and directness, carry far more conviction than many pages of argument. They have the inspiring quality of a sincere handclasp. A young man eager to make the most of life will find in this book an understandable definition of Christian character and Christian conduct—a definition all the more helpful because given in concrete terms.

THE FIRST FIVE CENTURIES. Volume 1 of a History of the Expansion of Christianity. By Kenneth Scott Latourette. Harper and Brothers. 1937. 412 pages. Price, $3.50.

Northern Baptists may be justly proud of this book, the first of a projected series of seven, produced by their eminent scholar and missionary educator. It is a monumental contribution to the history of the founding and expansion of Christianity. At all points the volume is profusely documented. It gives a new and vigorous approach to church history.

ANIMALS OF THE BIBLE. By Dorothy Lathrop. Frederick Stokes Company. 1937. 67 pages. Price, $2.00.

This is a picture-book of artistic and literary merit. In its preparation Helen Dean Fish selected the passages from the Bible, using the King James translation. No attempt at interpretation is given except in the lovely pictures by Dorothy Lathrop. Miss Lathrop studied both the fauna and flora of Bible lands and times in preparation for this book, and the drawings are true to natural history. One or two of the illustrations may be a little frightening to a sensitive child, but all of them are artistic and beautiful.

CARE AND DIET OF CHILDREN. By Harry S. Reynolds, M. D. Fortuny's. 1937. 154 pages. Price, $2.00.

In this compact little manual Doctor Reynolds has included a wealth of practical information. The material is arranged in the form of 316 questions and answers, dealing with the child's physical development, hygiene, diet, common ailments, emergencies, and other subjects It is written in an easy style and should prove of help to parents of young children.

STAINED GLASS OF YORK MINISTER. By Cannon F. Harrison. The Studio Publications, Inc. 1937. A folio containing eight large plates in full color, with introduction and descriptive notes. Price, $2.50.

This folio (16½ by 11¼ inches) in the "Treasures of Art" series is worthy of a place in libraries, art museums, schools—in short, wherever the choicest treasures of art should be represented, whether for the benefit of the profe sional artist or for the enjoyment the lay lover of beauty. The beauty the medieval glass in the windows this historic church is splendidly repr duced. The text is by the chancell and librarian of York Minister.

WEST POINT TODAY. By Kend Banning. Funk & Wagnalls. Illustrat 312 pages. Price, $2.50.

"I'm glad I'm here, but I did not kn that any place could be so tough." T was the first word a new cadet s home. And no wonder, when one rea of the required strict discipline. T author, beginning with the raw recru tells every detail of his life at W Point: rules, penalties, physical trainin honor system, sports, food and clothes all are described. Something of t history of the Military Academy a descriptions of its buildings and a treasures are added. The young m who wants to enter West Point, and know what admission there involves, w find here complete information.

YOUR CHILD NEEDS—— By Mrs. Ma M. Chalmers. The Judson Press.

Formerly parents taught their childr how to bring up children. Many do now, but many others are too occupi with other things to perform this m important duty. Moreover, recent wid spread attention to child training on t part of psychologists and educators h now made the rearing of children science, and brought forward a weal of valuable facts and helpful sugg tions. Mrs. Chalmers is peculiarly fitt to instruct parents in this vital subje She is the mother of a daughter a three sons (one of them is a colle president) who are doing her hi credit. She has carefully followed t newer literature in this field and for s years was director of the Department Adult Work and Home Life of T American Baptist Publication Socie The chapter heads are: "A Well-A justed Home," "Understanding," "D cipline," "Play," "Work and Play "Friends," "Culture," and "Training Christian Living."

Lesson Topics for May

May 1. FOLLOWING VISION WITH SE VICE. Mark 9: 14-29.

May 8. COOPERATING IN SERVICE. Ma 9: 30-41.

May 15. TESTING DISCIPLESHIP BY SE VICE. Mark 10: 17-31.

May 22. SERVING THROUGH CHRISTI CITIZENSHIP. Mark 12: 17, 28-34.

May 29. MAINTAINING PERSONAL EF CIENCY. Dan. 1: 8-16, 20; 1 Cor. 9: 25.

International Sunday School Lessons

(Improved Uniform Series)

Second Quarter, 1938: The Gospel of Service; According to Mark

AIM. To lead the student to appreciate how Jesus in his life and teachings emphasized service to all men; to help the student to devote his life to the task of building a new world in accordance with the ideals of our Lord.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1936, by the International Council of Religious Education and are used by permission.

LESSON 1. APRIL 3

PRACTISING CHRISTIAN BROTHERHOOD TOWARD ALL RACES

Mark 7: 24-37

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 11: 12-16

KEY VERSE: God is no respecter of persons.—Acts 10: 34

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

A Bible Message for Every Day

Monday. Serving Others Far Away. Mark 7: 24-30. Through modern inventions and discoveries God has marvelously lengthened the arms that would reach out in Christian helpfulness. A disaster anywhere—the Red Cross is right there! No savage people is too far away for the foreign missionary.

Tuesday. Serving Others Nearer Home. Mark 7: 31-37. Doctor Beaven has a book, *The Lift of a Far View.* The near view may also have its "lift." Christ found a whole world that needed to be saved right there in little Palestine.

Wednesday. Other Races Helping. Jer. 38: 7-10. We Western world Christians should begin to get it through our heads that we are not "the whole thing"; that there are Christians of many lands and races who are working with us at this Christian business.

Thursday. Helping Other Races. John 4: 7-12. Notice that Jesus was sitting on the well-curb (vs. 6). That was a big part of his opportunity. Particularly with "other races" (New Americans), if we would help them we must not stand off, but sit on their well-curbs, figuratively speaking; get into their homes—and hearts.

Friday. Overcoming Race Prejudice. Acts 10: 28-33. Racial peculiarities and practices often offend us. Shall we not rather observe character, what such persons are at heart—for that is where Christ touches life.

Saturday. Religious Narrowness Rebuked. Luke 9: 49-56. There is so much good in almost any religion—or religionist—that we should be fair and charitable toward their narrowness.

Sunday. A Universal Kingdom. Isa. 11: 12-16. Jesus' faith always envisions the coming Kingdom as a great multitude, because of his faith that his followers will make it such. We must not fail his faith.

At the Threshold of the Lesson

What is known as Jesus' Galilean ministry, in Mark, is really brought to a close at 7: 23. But the section 7: 24 to 9: 30 recounts a journey in the North that is sometimes referred to as the North Galilean ministry.

This excursion into the North was motivated by the desire for retirement. The ministry in Galilee had been strenuous, and withal discouraging. People crowded to hear him, but were mostly indifferent to the spiritual and ethical meaning of his teaching. That searching discourse in the synagogue at Capernaum alienated many who had been his nominal followers (Cf. John 6: 60). Official Judaism was violently opposing him. He wanted to get away from it all, for a while.

Then too he must have an opportunity further to instruct the Twelve in his message. He realizes that the time is approaching when they alone will be the heralds of his good news. This excursion is thus a sort of itinerant divinity school. These motives help explain why our Lord was meanwhile reluctant to be distracted by calls for healing, or by notoriety (vs. 36).

Phœnicia is the strip of coastland extending from Mount Carmel to the river Orantes. It was sometimes called Syro-phœnicia to distinguish it from its more famous offshoot in northern Africa, centered around Carthage.

The Phœnicians were Canaanites, therefore Semites, and their language differed little from Hebrew. In New Testament times, like nearly everybody in that part of the world, they spoke Greek. Marg. of R. V. calls the woman here a "gentile," Moffatt a "pagan" (vs. 26). It means that she was a Greek-speaking native, not a Jew. Greek was probably a second language to Jesus. Probably Jesus conversed with her in Greek.

The Lesson Before Us

I. An Excursion Into the North

(*Verses 24-30 have a parallel in Matt. 15: 21-31, the healing of the deaf-stammerer is peculiar to Mark.*)

"**Borders of**" (vs. 24) is a rather confusing word. Mrs. Montgomery's "region of Tyre" is better—for "and Sidon" is wanting in most manuscripts. "From thence" would mean, from Capernaum. It was not more than thirty miles, as the bird flies, from Capernaum to Tyre. It may be assumed that the people of southern Phœnicia knew something of Jesus and his work ("for this thing was not done in a corner," Acts 26: 26). Some of them indeed had been present when he preached by the seaside (Mark 3: 8).

II. The Foreign Woman

It was natural that this woman, discovering that the Wonder-worker was staying right there in a near-by lodging-house, should seek his healing for her sick child ("little daughter," rather than "young daughter"). The *Clementine* Homilies give the mother's—traditional—name as Justa and the daughter's as Bernice.

"**Unclean spirit**"—the form of her demoniacal possession, mental sickness, is not clear. Our evangelist's comment, "He could not be hid," has acquired an ever-increasing significance with the passing of the Christian centuries. More and more is he the irrepressible Christ. This is the church's confidence, while the world fantasies about the defeat and downfall of Christianity. It is the meaning of every reformation, revival, and social awakening. Men will forever be wanting him, and finding him.

The woman is intelligent—she knows all about Jewish highhattedness and takes good-naturedly Jesus' reference to it (vss. 27, 28); and bright—she uses Jesus' refusal to her own advantage; and fearless—she doesn't stand in awe of the famous Teacher; and she is also possessed of a spirit of indomitable perseverance and faith.

III. Jesus Says No

We are to understand that the woman repeated her entreaty several times, only to be met with repeated refusal. Verse 27 is Jesus' final answer, with the reason. We may not believe that he was playing with her and it is gratuitous to assume that he was trying her faith. His refusal is understandable. He had learned by experience that once started upon a healing ministry in any locality, there was no let-up—and good-bye to the teaching of the Twelve!—which was of first importance in this northern sojourn.

Few things in this world are harder than to say No to calls for help, to which we might respond. Yet sometimes that way lies the path of duty. Friends of mine were shut up in Beyrout, Syria, during the World War. The starving would pitifully cry for food outside the walls of the American University. To have divided their scanty provisions would have meant death by starvation for everybody—for the natives they had undertaken to support as well as themselves, the university people.

The hardest self-denial is denying oneself the joy of doing good. It must have been one of our Lord's lesser crosses. His heart went out with infinite sympathy to the physically and mentally distressed around him; but if he had given himself entirely to that ministry there would have been no teaching disciples to take his place when he went away, no precious words of his for us now to study and hold so.

IV. Prayer Wins

It puts a knotty problem up to the theologians, but the God of both the Old Testament and of Jesus' teaching does change his mind, and is won over by the pleas of the suppliant. We should not like to think of him as otherwise. It makes possible and reasonable forgiveness and repentance and prayer. So we put the importunity ("prevailing prayer") of this woman alongside the doggedness of the wrestling Jacob, and take both as suggestive of "John three sixteen" (Cf. Genesis 18; Luke 11: 5-10).

Jesus' words to the woman seem unnecessarily harsh (vs. 27). But let us remember that they were Orientals, who talk much in figures. "Dogs" here is "little dogs" ("doggies"). Half-whimsically Jesus implies, "That's the way my people, the Jews, refer to you Tyrians, isn't it." And how delightfully she takes up his pleasantry!

His real, serious meaning is: The children's bread is coming to you in good time, as to all the world; but my gospel should have its beginning in the nation to which God has already given something of its secret, has prepared to be its matrix and center of dissemination.

"**What a refreshment to his wearied spirit,** to find such faith out in the heathen world, in contrast with the unbelief of his own people! . . How full and rich are our opportunities compared with hers, and how poor is our faith and how great our pride!" (Snowden).

V. A Deaf Stammerer Cured
Vss. 31-37

They continued their journey northward from Tyre, twenty or thirty miles, to the region about Sidon, then eastward and southward, and finally back down to the Lake of Galilee. The reading in A. V. is confused. Goodspeed has it more exactly, "and went by way of Sidon to the Sea of Galilee, crossing the district of the Ten Towns." We think of them as wandering about in the foothills of Mount Hermon and among the sources of the Jordan, stopping for a day or two now and then in quiet, pleasant spots.

Decapolis (meaning "Ten Towns" was an indefinite term applied to th region in which lay a group of citi that had sprung up in the wake Alexander the Great's conquests: Phil delphia, Gada, Pella, etc. "Coasts" old English had the sense of "region."

Ephphatha is the feminine plur imperative of the Aramaic verb. Wh the story of Jesus came to be written Greek the evangelists like to preserv in certain significant instances, th identical Aramaic words the Master ha employed. We think of *Talitha cu* (5: 41) and *Eloi, Eloi, lama sabachtha* (15: 34).

In this healing we see again ho insistently the distress that was ever where around him made its deman upon the time and strength of our Lord time and strength that he needed for th training of the Twelve; and also ho "He could not be hid."

The technique of the miracle interesting. Notice how many thing Jesus does—seven distinct acts—and ho he employs certain practices of the hea ing art of his day; also that he does n neglect "the psychology of it," as w would say. The divine and the huma the spiritual and the material, are s interrelated that the divine Saviour do not despise mundane agencies.

"**He hath done all things well**" is beautiful ending for this section of th Gospel; and it leads us to believe th Jesus performed many other unrecorde deeds of mercy on the journey back.

Practical Questions for Class Discussion

¶ Is it possible to be wrongfully pe sistent in prayer?

¶ The motto "Charity begins at home Jesus' "It is not meet to take th cihldren's bread," or his injunctio "beginning at Jerusalem," sugge the difficult problem of how we ma divide our opportunities, Christia service and gifts. Without neglec ing family, to support our churc without neglecting the home fie to meet the needs of the foreign.

¶ If we have qualified ourselves to ben fit others, will they not find it ou and find us out? "He could not hid."

¶ Maybe we seek large fields and b opportunities. But our Lord carri on his ministry in one of the smalle provinces of the Roman Empire, an this, his only journey abroa covered less than an hundred mile

¶ To speak of a person who is bodi or mentally ill as possessed of a unclean spirit, or demon, is meanin ful, even today. Take it how yo will, sin is unclean and demoniac.

¶ If the Syro-phœnician woman ha been either proud or sensitive sh would have missed the wonderf blessing which she gained. Man of us would have stopped short

such a rebuff, "hurt," ever after complaining about the heartlessness of the great Teacher and Healer. These two traits, pride and thin-skinnedness, keep us from lots of good things.

Notes and Comments

There is, indeed, a remarkable alogy between this history—of the oman—and that of Jacob. There, as re, we note the same persevering ruggle on the one side, the same rsevering refusal on the other; there, here, the stronger is at last overcome the weaker. God himself yields to e might of faith and prayer.—*Trench.*

We trace in this case—of the man—id in the manual acts that followed, e same tender considerateness for the firmities of the sufferer as in our ord's treatment of the blind. Here the an could not find in the pitying tones the voice of the Healer that on which his faith could fasten, and the act of putting his fingers into the man's ears, etc., came in to fill up the void. —*Plumptre.*

Our Lord's insistence upon time and opportunity for "the training of the Twelve," that is repeatedly set forth and hinted at in the Gospel narrative, has a bearing upon religious education in the church of our day. The good news that there is a Saviour for sinful men, who is also a precious Companion for these human lives of ours, needs to be forever proclaimed (so-called evangelism), but likewise do men need to be taught the fuller, deeper truths about this Saviour, how better to follow him, and especially how best to qualify as evangelists, heralds, speakers of the word of his salvation. The right kind of religious education is a multiplicative evangelism. I have known Sunday school teachers who were instrumental in winning very many to Christ by instructing and inspiring their pupils to do it.

Teachers' Helps

In the Men's Class

Charles C. Stillman,[1] Columbus, Ohio

SERVING OTHER RACES

TOM. Well, Harold, we have had a ie dinner, and I want to thank you for cluding me in the invitation.

EUGENE. Them's my sentiments, too, al, as the man who murdered the nglish language once said. This cer-inly is a pleasurable den you have here. comfortable chair like this invites eep rather than work.

JERRY. Harold, you must have some-ing up your sleeve; or is it accidental at you have here a sociologist, an conomist, an anthropologist, a philos-pher, a social worker and an historian? nd here is Maurice, who couldn't con-al his Semitic heritage if he wanted to, it he doesn't want to, of course; as r Eugene, he fasts every Friday and es to mass every Sunday; Tom passes e plate every Sunday in the Methodist urch, and you carry the Baptist label. s for Pete and me, we are not working ry hard at anything along that line. eak up, Harold, unfold the plot.

HAROLD. Nothing sinister, I assure u. I wanted to invite George, but m said he wouldn't come in that case, cause down in Alabama, where he ew up, they just don't do things that ay. It strikes me as a little tough that have to discriminate against a colored ntleman and scholar only because his in is dark. Don't get sore about it, m, because we all are mighty glad u are here.

You men know that race relations is not my specialty. I have been browsing around lately for my own enlightenment, with an eye open for comments on race contacts and race conflicts. I found some interesting material in Paul Radin's *Social Anthropology;* Hans Kohn, of Smith College, in *The Encyclopedia of the Social Sciences;* Ward, in *The Psychic Factors of Civilization;* Marian Schibsy, of The Foreign Language Information Service, and many others. I have been interested in trying to note how our historical and contemporary attitudes check with the teachings of Jesus, whose excellence as a religious teacher we all recognize.

PETER. I recall that Radin, in discussing religion and ritualism, divides people into three religious groups: the truly religious, the intermittently religious, and the indifferently religious. You will probably contend, Harold, that the truly religious will have no race or group antagonisms.

EUGENE. Historically speaking, race antagonisms are easily understood. We have a fine example of what I mean in the attitude of the Chinese toward the Japanese today. Japan is taking possession of territory held by the Chinese. The setting is not such as to promote a Sino-Japanese love-feast, is it?

MAURICE. If only you men were economists, you would understand that the acquisition of property is the measure of progress. The individual has to live, the nation has to live. What we call civilization involves armies, navies, commerce, automobiles, airplanes, clothes, factories. The struggle to get and keep them is what makes international antagonisms. These conflicts are carried over to intermingled peoples, and thus have tremendous significance in appraising the causes of social and political unrest.

TOM. As a philosopher, I want to point out (though I am probably carrying coals to Newcastle) that the race question is tied in with the institution of slavery, and that there are divergent systems of thought in connection therewith. You will recall that Aristotle held the view that race inferiority is ingrained in the very nature of things; that it is the destiny of some races to be the lord or master, and of others to be subservient even to the point of slavery. The school of thought growing around this idea takes the position that racial prejudice is a human characteristic, like the instinct, say, of self-preservation. The opposing view is that war, accompanied by the pride of victory, consciousness of superior power, and economic interests, established slavery; and that such slavery is outrageously unjust. As a Christian, I want to say that my system of philosophy is based on the latter of these two views, and has for its base the assumption that God is no respecter of persons, that he has made of one blood all nations of men.

MAURICE. There are two things, Tom, that it is hard for me as a Jew to understand about my good Christian friends. Jesus was a Jew, Paul was a Jew, Peter was a Jew, John was a Jew, and so on. Even if some of their contemporary Jews rejected the teachings of Jesus, still your great Teacher was a Jew. This being so, why do Christians discriminate against us who happened to have been born Jews? After all, we (at least it is true in my own case, so far as my memory goes) did not have the opportunity of choosing our heritage. The second troublesome question is this: Why do you Christians spend so much energy, money and prayers on missionary work to foreign lands and practically ignore your opportunities to help immigrants of those lands who are right at home under your very door-step? Are Africans worth more for their salvation in Africa than Negroes are in the United States? When I was a boy in the public school, the Christian boys habitually taunted me with bitter words that I always remember. They went like this: "I had a piece of pork, and I stuck it on a fork, and I gave it to the curly headed Jew, Jew, Jew." "Wops" and "Dagoes" are in the Christian vocabulary. Minority groups are persecuted. I believe such conduct is contrary to the spirit of Christianity. Do not misunderstand me—I am not inveighing against your religion. Maybe Peter is right; namely, the truly religious will have no prejudices. I have read enough about Jesus of Nazareth to know that such behavior is contrary to his life and spirit.

HAROLD. No doubt we all agree to that. We have built up a variety of mechanisms, both religious and secular, to help the immigrant, to promote toler-

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ance and the rights of minority groups, and to inculcate democracy.

MAURICE. All right then—let me ask you, What is the brotherhood of man? This is a question not only for you Christians, but for us Jews. It is for Catholics, Baptists, Methodists, and for all citizens.

TOM. If we could catch the spirit of Jesus, and apply it to our national and international relations, deadly strife would cease.

EUGENE. That goes for me too.

JERRY. I guess that goes for all of us.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

Perhaps in no other part of the world today is the practising of Christian brotherhood more difficult and yet more necessary than in China and Japan. Few of us, looking on from the outside, at a safe distance, are able to keep our own hearts free from those emotions which are not after the pattern of the mind of Christ. And, if we, how much more the real participants?

Last August, on our return from a trip to the Orient, where we had the privilege of visiting once again with the dear friends made during our one-time residence there, we found ourselves face to face with the challenge of practising this Christian brotherhood. We had had a never-to-be-forgotten hour of fellowship with Dr. Frank Rawlinson and his family. We were still aglow with the memory of it. Then, suddenly, there came the tragic news of his death, in that first awful conflict of another undeclared war between the two countries that seem so close together. The fact that our friend died through a misaimed or a crippled firing by the Chinese themselves—those for whom he had been living—did not make it any easier for us to see clearly and feel impartially. The real blame, we knew, lay with the aggressing nation, Japan.

A fellow passenger stormed, "What the Japs need is to have China go over to their country and bomb Tokio or Kobe. Give them a taste of war on their own ground! Let them see what it feels like!" And with blind impulse I started to agree—but scarcely had the thought come than I remembered the friends in Japan who were dear to us too. There were those two charming women graduates of Linfield College with whom we had had such a happy time shortly before leaving Japan. One had three darling children, and my heart had gone out to them in a great love. Yes, we had Japanese friends as well as Chinese. And so I checked my impulsive assent with, "But, oh, not where T—— lives!" Or, "Not on the city where H—— has her home. Not there! Never there!" And with the quick return of clear-sighted imagination I was forced to add, "Not anywhere; for everywhere there are potential friends."

Reason and love pulled me away from the brink where lurks the destructive forces of unharnessed emotions, and I realized that to wish sorrow, pain and death upon any nation is most un-Christian; to blame a whole people for the actions of the rulers or the military is not just; and, more than that, not to be able to say, even of those who were to blame, "Father, forgive them, for they know not what they do," is not to be living up to my Christian learning, teaching, heritage, responsibility and privilege.

Every time I think of that embryonic impulsive reaction of mine, checked though it was in its very conception, I hang my head in shame; and I remember with deepened wonder and appreciation the way two Chinese Christian women reacted when faced with a kindred stimulus.

In a little pamphlet, bought for one cent from the Christian Broadcasting Association in Shanghai, I read again Madame Chiang Kai-Shek's tribute to her mother, Madame Soong (the mother referred to in this column September 12, 1937). Perhaps you have already read this little pamphlet, *My Religion,* or extracts from it printed in one of our own magazines. But let me bring it to you again; it bears repeating many times. After telling of her mother's vital prayer life, Madame Chiang, wife of China's great generalissimo, who himself became a Christian through the influence of his mother-in-law, writes:

"Before I leave the subject of prayer, I want to tell you of a lesson I learned from my mother. It was shortly before she left us. She was ill and already confined to her bed. Japan had begun to show her hand in Manchuria. Most of this we kept from mother. One day I was talking to her about the imminent Japanese menace and I suddenly cried out in irresistible intensity of feeling:

"'Mother, you're so powerful in prayer. Why don't you pray that God will annihilate Japan—by an earthquake or something?'

"She turned her face away for a time. Then, looking gravely at me, she said: 'When you pray, or expect me to pray, don't insult God's intelligence by asking him to do something which would be unworthy even of you, a mortal!'

"That made a deep impression on me. And today I can pray for the Japanese people, knowing that there must be many who, like Kagawa, suffer because of what their country is doing to China."

The other example of the practising of Christian brotherhood that forced me to hang my head in shame took place in our own home during the time of the first Shanghai incident. It was in February, 1932. We were living in Shanghai, not more than four miles as the crow flies from Chapei, one of the battlefields of that 1932 undeclared war. From the campus of the American School we cou see the Japanese airplanes swooping ov the doomed area; we could see the sc puffs of smoke followed shortly by t muted sound of the explosion. Nig after night we lay awake, literally shak with the vibrations of the big guns th rained fire and death into the district knew so well, the same district that, aft an almost miraculous reconstruction h again been razed to the ground duri this new undeclared war.

When the battle grew too hot abo the University of Shanghai, some of o campus friends refugeed with us, amo them Dr. and Mrs. Chen and their fami Mrs. Chen was like my own sister. H children were beloved playmates of o children. One night, when the big gu at Woosung were thundering with sea ing hatred, little Iu-Chen came to bid all good-night. He stopped at mother's side.

"Mother," he asked, "what shall pray for tonight? That our 19th Rou Army win a victory?"

I thought of all the prayers of lit American and French and German ch dren during the World War. Su loyal, patriotic, little prayers: "Go keep *our* boys safe! God, help *our* bo to win!" Such were the prayers of t children of Christians—of many gene tions—and of those too who had gro beyond childhood. Now here was t little son of only a second-generati Christian. What would her answer b I wondered what answer I myself wou make in her place.

There was but the slightest hesitati I had the feeling that my friend w breathing a prayer for guidance. Th her answer came.

"Iu-Chen," she said, "tonight for about the fighting. Pray that this aw war will soon stop; and pray for little Japanese children whose dadd have already been killed."

Some of the soldiers in the Wo War claim they saw the vision of Chr in the clouds. Soldiers in other w have made the same claim. I wonder any of them saw him as clearly as this friend of mine, the mother of Chen, or as did the mother of the w of Chiang Kai-Shek.

The Lesson Illustrated

FAITH THROUGH HEALING

He maketh both the deaf to hear a the dumb to speak (Mark 7:37).

A poet and an artist were once amining a painting by Poussin represe ing the healing of the two blind men Jericho. The artist asked the poet w he thought the most remarkable th in the painting. The poet repli "Everything in the painting is excelle given, the form of Christ, the grou of the individuals, the expression in faces of the leading characters, etc." artist, pointing to the steps of a house the corner of the picture, said, "Do

e that discarded cane there?" "Yes, t what does that signify?" "Why, r friend, on those steps the blind man t with the cane in his hand, but when heard Christ coming he was so sure at he would be healed, that he let his ne lie there, since he would need it more, and hastened to the Lord as if could already see. Is not that a nderful conception of the confidence faith?" The artist was right. Far o often we hold to canes and crutches d other means of self-help instead of sting ourselves absolutely to the Savr, our Divine Helper.

PRACTICAL CHRISTIANITY

He hath done all things well (Mark 7:37).

When the Moravian missionaries went to Greenland they were unable during the first year to make any impression. Then came an awful epidemic of smallpox; multitudes were prostrated, and the missionaries went among them ministering to their bodies and souls in the Master's name. After that the way was clear. The people said: "You have nursed us in our sickness; you have cared for us in distress; you have buried our dead—now tell us of your religion."

TELLING OTHERS

So much the more a great deal they published it (Mark 7:36).

"A missionary physician in one of China's hospitals cured a man of cataract. A few weeks later forty-eight blind men from one of China's wilds, each holding on to a rope held in the hand of the man who was cured, came to him. Thus in a chain they had walked two hundred and fifty miles to the hospital, where nearly all of them were cured." When Christ's saved ones tell other needy souls of a Saviour there will be no lack of those who seek his gracious healing.

LESSON 2. APRIL 10

FINDING THE RICHEST LIFE THROUGH SERVICE

Mark 8: 27-38

[This lesson written by Kenneth C. MacArthur, M. A., B. D., Sterling, Massachusetts]

Devotional Reading for the Opening Service: Romans 8: 31-39

EY VERSE: For what shall it profit a man, if he shall gain the whole world, and lose his own soul?—Mark 8: 36

27 And Jesus went out, and his disples, into the towns of Cæsarea hilippi: and by the way he asked his isciples, saying unto them, Whom do ien say that I am?
28 And they answered, John the Bapst: but some say, Elias; and others, ne of the prophets.
29 And he saith unto them, But whom ıy ye that I am? And Peter answereth ıd saith unto him, Thou art the Christ.
30 And he charged them that they ıould tell no man of him.
31 And he began to teach them, that ıe Son of man must suffer many things, nd be rejected of the elders, and of the hief priests, and scribes, and be killed, nd after three days rise again.
32 And he spake that saying openly. nd Peter took him, and began to reuke him.
33 But when he had turned about and ooked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.
34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.
36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
37 Or what shall a man give in exchange for his soul?
38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

A Bible Message for Every Day

Monday. Finding Christ in His Lordhip. Mark 8:27-33. Mankind seeks a eader, to point the way, for individuals nd society. There is a longing for omeone whom we can obey and follow. his instinct of followership finds its ghtful satisfaction in loyalty to Jesus.

Tuesday. Finding Ourselves Through ervice. Mark 8:34-38. In this sublime aradox our Lord points out that the nly way to save one's true life is to lose ne's selfish life in service and sacrifice or others. Those who give themselves to the last full measure of devotion" nd real life, in its sweetness, strength, ıcredness and serenity.

Wednesday. Obedient Service. Rom. :15-23. Paul stresses the value of bedience from the heart, not from otives of selfish policy, or fear of punishment. How much this means to the morale of a business organization, an army, a family! We are to be happy and whole-souled as servants to righteousness.

Thursday. Fruitful Service. Phil. 1:19-26. Our most productive activity is that which makes Christ great, real and definite to the eyes of men. Each of us is to be a magnifying glass to make the Word of God legible to others. Think of Mary's, "My soul doth magnify the Lord." If we do this, our spirits too will rejoice in God our Saviour.

Friday. Enduring Service. Matt. 7: 24-29. Everyone who has had experience in Christian work knows of people whose activities lasted only for a short time. They are like the seed planted where there was no deepness of earth. One of the greatest needs of our churches is stable characters who can be counted on for many years of work.

Saturday. Rewarded Service. Matt. 25:34-40. The final victory, "the kingdom prepared from the foundation of the world," belongs to the truly righteous who have proved their characters by practical deeds of love rather than by mere adherence to doctrines or compliance with ceremonies.

Sunday. Commissioned for Service. Hebrews 1:10-14. It would be folly for us to deny the existence of superhuman intelligences in the universe. It is said of them here that they are "ministering spirits." If we would rise in the scale of the Christian life, we must, in some measure at least, deserve such a characterization for ourselves.

At the Threshold of the Lesson

True life is found only in unselfish dedication to great causes. Emerson, entirely convinced of the righteousness of the Northern cause in the War between the States, wrote that if a man is physically safe when patriotism calls on him for a soldier's sacrifice, he is morally lost.

Shakespeare's Macbeth is based partly on the idea that the wages of sin is death, but also on the conviction that power cannot permanently satisfy the human spirit, and that crime inevitably leads to disappointment, bitterness and the sense of utter loss.

Lord Byron, who had shared in the debaucheries of London society, felt himself burnt out and done for when he was thirty-six. One does not in the long run find oneself through pleasure, but through service.

Lord Wolsey, who had hoped through bribery to become pope, and who had served an earthly king for motives of selfish ambition, found himself only at his downfall and came to realize that he should have served the true God, the King of Saints.

If bodily infirmities or lack of financial and personal resources seem to limit our opportunities for finding ourselves through service, we may be cheered by the thought in Milton's sonnet on his blindness. The influence of a fine Christian character may be highly effective, even though he cannot do many things.

History, literature and the mature experience of thoughtful people all illustrate the truth that a man who lives only for himself, in time finds life unsatisfactory. When he dies, he has no treasures in heaven, and his earthly wealth he cannot take with him. What good is all the world to a dead man? "Shrouds have no pockets." The only man whom the great Teacher called a fool was one who doubtless was credited by his neighbors with great sagacity, as they saw him pulling down his barns to build greater. The whole world, your soul—which?

The Lesson Before Us

I. A Momentous Journey

When our Master realized that the crisis of his life was drawing near, he withdrew with his disciples to the extreme northern part of Palestine. His former extensive evangelistic mission is now to be replaced by an intensive course of training for the Twelve. He probably chose the region of Cæsarea Philippi because of its distance from his former fields of labor and its comparative seclusion. It is a beautiful region with a town today called Baneas, because of old the Greeks worshiped Pan there. Before a cave a fountain bursts out of the earth and becomes the headwater of the Jordan. Jesus often shows himself responsive to the influence of natural surroundings.

II. Whom Do Men Say that I Am?

Luke 9:18 suggests that our Lord prepared himself for this serious occasion by private prayer. His enemies regarded him as a winebibber and a glutton, or as a Samaritan (i. e., a heretic and a social outcast). While his friends have a high opinion of him they do not regard him as the divinely sent Messiah. He is to them not an impostor, but an extraordinary person; the incarnation of one of the great prophets of old. We need to remember that the prophet in Israel was not primarily a fore-teller, but a forth-teller, that is, one who spoke out the word of God to his contemporaries.

III. The Answer of Christ's Intimates

The ringing word of Peter who, like the foreman of a jury, represented the decisions of all of them, must have had a heartening effect upon Jesus as he foresaw his own loss of popularity. In him the Twelve recognized the long-expected deliverer of mankind. Peter does not weaken his statement by saying, "I believe," or "I think," or "I say." The church has persisted through two thousand years because in each new generation there have been disciples whose experience has convinced them that the Man of Nazareth is indeed the true leader of mankind to a better life for the individual and for society. No modern Duce or Führer can lead to the ideal society. History verifies Bishop Coxe's hymn, "O Where Are Kings and Empires Now?"

IV. A Suffering Messiah

As the disciples were lifted up to a high pitch of enthusiasm by the thought that their Master was to be the ruler of the world, and that they themselves would occupy important positions in the new Kingdom, Jesus threw cold water on their hopes and precipitated a terrific anticlimax by pointing out the grim end awaiting his earthly ministry. They doubtless realized that his prominent subordinates could expect no better fate for themselves. The hints which he had previously given as to his death lead now to a startling disclosure.

V. Presumptuous Peter

Peter, elated by the compliment which Matthew tells us Jesus had given him, presumes to draw Jesus aside and to remonstrate with him. The whole idea of a dying Messiah was shocking and incredible. Although Christians have seen in the Suffering Servant passages of Isaiah a prediction of Jesus, the Jews have never regarded these passages as Messianic. Our Lord turns upon Peter with a fierce rebuke, telling him that his effort to divert him from his austere duty is a suggestion of evil.

Christ saw in it a repetition of the temptation to take the worldly way, the way of Satan. "Your outlook is not God's but man's" (Moffatt). This was a very real temptation to Jesus. There was a widespread belief that a new leader would come from Palestine. A successful uprising against the Roman Empire was at least within the bounds of possibility. A generation later the Jews stood off the imperial armies for four frightful years. The enthusiasm which his earlier ministry had evoked among the Jews gave him ground to believe that he might arouse a like following among the Gentiles.

VI. Sacrifice the Law of Life for All

Jesus now summons the multitude to him and announces as a general law, for all his followers, that they must be willing to deny themselves and live the sacrificial life. "To take up the cross" has become for us a familiar phrase, but for his hearers, on that day, it must have expressed a repellent and terrifying idea. They had seen men living sometimes as long as a week on a cross, writhing in agony, their faces black with flies. The Christian is c who faces such a grim possibility a follows Christ even to the bitter e The important thing for us as for th is to follow Christ, not to flinch fr suffering.

VII. Losing Life for Christ's Sak

Jesus reveals his consciousness supremacy when he makes devoti to himself the first of duties. "Ye c me Master and Lord, and ye say w for so I am." The loss of the life the body—which at best can be p petuated for only a few years—is sm compared with the loss of friendship w God and man.

Practical Questions for Class Discussion

¶ "By the way" Jesus asked his d ciples the question of the centuri Elsewhere we read of his perfor ing acts of mercy or announci great truth "as he went," incidenta as it were. Do you employ the fra ments of your time? Do you ma the most of unexpected opportu ties for helpfulness? Do you utili spare moments on a journey to co serve spiritual values?

¶ The opinions of men in regard Christ are various. An acquaintan told the writer: "Of course Jes was a wild-eyed fanatic." Othe think of him as a harmless, we meaning mystic; or as merely Syrian teacher; or the greate leader of humanity; or they acce the apostolic conviction that G was in Christ reconciling the wo unto himself. Picture the Son man asking *you,* "Who say ye th I am?" Upon your answer to th question your own value and desti may be determined.

¶ In the wilderness Jesus himself h been tempted to gain the wh world by abandoning his spiritu purpose and by forgetting h Father. Is this a temptation for as well as for the heads of Europe governments in our day?

¶ Is the life of self-denial to be the e clusive privilege of the foreign m sionary, or is it binding upon eve one who takes upon himself t blessed name of Jesus?

¶ It is generally believed that the Gos of Mark is based on Peter's rem niscences. Notice that it om praise of Peter, but records t severe rebuke that he received. A we sufficiently modest to cherish t reproofs which discipline our spirit

¶ It is clear that Peter's suggestion ca to Jesus as a terrible temptati Do we, like our Lord, deal promp and decisively with incitement evil? What is it to lose one's l in Jesus' meaning of the wor Think of the parables of the L

Sheep, the Lost Coin, and the Prodigal Son.

Have we ever, like Peter, tried to dissuade our friends or relatives from a hard duty? We need to be watchful lest we also deserve severe rebuke.

Consider the rich man who retires, with scant capacity for real enjoyment, because in selling himself to mammon he has gained no resources for true life. Do you know anyone of this sort?

The church has often discouraged men from thinking for themselves. They have been told to accept official statements of doctrine and conduct. Do you think Jesus encouraged freedom of thought? Consider his habit of asking questions of his hearers.

Does this principle of saving one's life by losing it for others apply to a denomination or a local church?

Notes and Comments

"'Tis man's perdition to be safe when for the truth he ought to die." —*Emerson.*

"True it is that life is sweet and death is bitter, but eternal death is more bitter and eternal life is more sweet."—*Bishop Hooper, the night before he suffered martyrdom.*

"My way of life is fallen into the sear, the yellow leaf, and that which should accompany old age, as honor, love, obedience, troops of friends, I must not look to have; but in their stead curses not loud but deep, mouth-honor, breath, which the poor heart would fain deny and dare not."—*Macbeth.*

"Had I but served my God with half the zeal I served my king, he would not in mine age have left me naked to mine enemies."—*Cardinal Wolsey, to his servant Cromwell, in Shakespeare's "King Henry VIII."*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

FINDING OURSELVES IN SERVICE

In a Pullman car a few years ago a ollar changed hands by a method I do ot recommend. One traveler was trying light a match on the sole of his shoe. "You can't do it," said an observing and nused other traveler. "Bet you a ollar," said the first. "I'll take you," eplied No. 2. Thereupon No. 1 lifted is other shoe, applied the match with riction, and the match was lighted. ou know why. The unethical No. 1 ad applied a bit of the right preparation n the sole of his "other" shoe. Those ommercial matches had a chemical nderstanding with the "strike-here" ubstance smeared on the side of the riginal container. They had made an djustment in their "thinking," so to peak. (Make no mistake: the rôle of his writer was *not* that of participant.)

Verse 33 of this eighth chapter of Mark strikes me forcibly:

Get thee behind me, Satan: for thou avourest not the things that be of God, ut the things that be of men (King ames).

Get thee behind me, Satan; for thou nindest not the things of God, but the hings of men (American Revised).

Out of my way, Satan . . . for you ook at things not in God's way but in nan's (Twentieth Century).

Get out of my sight, you Satan! for ou do not side with God, but with men (Goodspeed).

Get you behind me, Satan! . . You hink not on the plane of God but on he plane of men (Message of the Bible).

Obviously, Peter's thinking was out of harmony with Jesus' thinking. Yet Peter was far ahead of his nation, which as a whole had rejected Jesus. Our Lord, at this great turning-point in his earthly life, saw the necessity (to use a homely expression) of *getting together* with the group of disciples whom he had gathered about himself; physical proximity and intellectual distance often commingle.

Peter's reply to the question, "Who do you say I am?" was the high-water mark in faith. His inability to grasp the meaning of the prophecy of his Master about suffering brought the divine rebuke. Peter was not thinking on the plane of God. "Why does God allow his people to suffer?" was discussed by my pastor in his sermon about two weeks ago. His presentation was able, intellectual, reverent and helpful; but suffering still remains a mystery—for him, and me too. Jesus' objective now seems to be to get the disciples' thinking adjusted to look at things in God's way, to side with God not with men, to *think on the plane of God.*

What is this plane of thinking? Far be it from me to be dogmatic. Jesus seems to be saying: The Son of man must experience much suffering in order to accomplish his mission. If you want to find your real self, your immortal self, you must make many sacrifices involving material things. You must make emotional and intellectual adjustments to the Jesus way of self-abnegation, of losing (apparently) to gain (really). Can we do it? That is the question.

Our world is not geared to that kind of thinking. It is out for profits. Society lives in a here-and-now order. The struggle between the T. V. A. and the public utilities, between the automobile industry and the U. A. W., between technological advance and labor in general—is around profits. Those who decry profits for others are often seeking the same for themselves; though perhaps by different methods. Nevertheless, there seems to be something in common between a broad conception of social welfare and the Christian conception of the kingdom of God.

The report of President Hoover's Committee on Social Trends clearly pointed out that the gadgets of invention and scientific advance far outstripped social mechanisms able to transmute such advances into terms of justice, liberty and happiness. Yet who wants such technological advances to halt? Do you? I don't.

But I do want our social thinking lifted to a higher plane. I do not see how we can get there by shutting down our factories and closing our mercantile establishments, and forgetting that we seem to need two or three meals a day. I do believe that social progress will be registered when the accumulation of profits—whether by individuals or corporations—is appraised at no greater significance than the distribution of such liberalities as allow for and promote cultural opportunities to laborers with their hands, and to the many white-collar workers throughout the land. This may mean a severe adjustment in our economic thinking. It is at once social and Christian. But we are geared to profits.

A certain person becomes twenty-five years of age and thereupon receives a second instalment of her inheritance. This time it is approximately ten millions of dollars. Anticipating death, somebody else founds a fifty-million-dollar corporation for education or charity; and thus the government experiences a reduced tax income. This country is liberally spotted with local charitable "trusts" for commendable purposes. Is it any wonder that a question like this is asked in conservative as well as in radical quarters: "Would it not be better, and more in accord with Christian principles, if the bulk of these accumulated values were dispensed in wages and in contemporary benefits?" Even with full appreciation of the involvements of corporate wealth due to the complexities of our economic system, it is fair to put forth the challenge, Are we thinking on the plane of God, or on the plane of men?

Mr. Babson is quoted as saying that Protestant ministers should be unmarried—in order to be able to give more time to their churches. That kind of thinking (if indeed it is thinking) is typical of too much of our current attention to social problems. Many of our ministers are making valiant and successful efforts to preach and live social justice. "Don't worry about us," said a business man to me (I was seeking a subscription from him to a noble cause), "we know how to take care of ourselves. There is much talk about

'giving till it hurts.' I have never known one of us to do it." Maybe his acquaintance was not all-inclusive. In general, however, I believe he was right. Trifling considerations (such as married or unmarried preachers) do not scratch the surface of social considerations in the kingdom of God.

On what plane are we? On the plane of God or of men? Are we adjusted to the economy of Jesus? Why, you cannot even strike a modern, commercial match without the right kind of contact.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

Sometimes a student comes to me saying, "I'm so confused, so puzzled. I can't see what life's all about. I wish I could see some meaning to this muddle of living."

In most cases what the student needs is sleep. Rest is a great clarifier, a disburser of such fogs. But to tell him to go home and sleep is not enough. Let him become overtired again and he is back in the same fog. What he needs, what all of us need, is to be able to see what life "is all about," even when we're tired.

The only practical answer I've been able to give to that question, "What is life all about?" is, "Go, do something for someone else. Lose yourself in service for a person or a cause." And when the student has taken this advice he seldom fails to come back to say that it has worked, that while he had his eyes off the puzzle of life some of the parts moved closer to each other, and the pattern began to show.

Biographies like those of Moody, Grenfell, Kagawa and Schweitzer yield rich testimony to the truth of our topic for today, "Finding the Richest Life Through Service." But we need not go so far afield to test it. In fact, we need not go outside our own communities; or even not outside our own homes. Sometimes we think it would be easy to lose our lives in service on a foreign mission field; but, "He that loseth his life shall find it" is an axiom, as true in Jonesville as in Szechuan. It is a principle of all life, applicable both to a grain of corn and to a human being.

A woman hides baking-powder in biscuits, and there it is forever lost; but what richness comes from its loss! Standing on a shelf in a can, no one can ever tell what power is in that white powder. Only when it is lost in a pan of dough, and subjected to heat, is it able to demonstrate its strength and its peculiar characteristics.

We know that about baking-powder, but we don't know it about ourselves. We keep whole cans of ourselves up on the pantry shelves of reserve, indifference, and lethargy (a euphonious synonym for laziness!). That which is inside those cans is good stuff. We know it. Every once in a while we open the cans and look inside them—then we put on the covers, and push the cans together more neatly, and quickly close the cupboard doors, for fear the contents of the cans might be pressed into service, poured into some community batter, or added to a sticky mixture of personal relationships. When all the while it may be that what the community needs to change its dough into a loaf, or the sticky batter into a cake, is just the donation of those particular canned qualities. Giving ourselves in this service may kill our time and eat up our energy, but without such giving of self the greatest good to the greatest number will never come into action.

There was published last December, in one of the leading women's magazines, a poem entitled "Aged Four." It was a reprint, and the editor prefaced it with: "Because we thought you would appreciate the wealth of sentiment it holds, we reprint this poem." The verses bring out the cruelty of Christmas for mothers who are poor, so poor they cannot buy even the littlest toy among the many on display. The last stanza intimates the greater cruelty that comes to the woman whose purse is full, but who cannot buy a toy because she has to buy instead a holly wreath for the grave of her little boy.

A wealth of sentiment, yes, but I wonder if some of you will not react to it as I did. There was a momentary tightening of my throat; yet tears did not come to my eyes; they were checked by my resentment of the woman's self-pity. Aloud I said to my mother, who was near-by: "But she could have bought a toy—for the child of the woman who had no penny in her purse." Had she done that, I know Christmas would not have been "a cruel day" either for her or for the mother whose purse was empty. In service, life would have grown richer, and Christmas would not have lost its meaning and its joy.

In contrast to this woman, there comes to my mind a woman I know, whose only son died. Our tears flowed with hers. Life had taken her over a hard, hard road. The lad's going was but one of a long line of tragedies that had come to her. From her one would expect bitterness. If ever a mother was justified in perpetually grieving for a child this mother was. If ever a woman could be forgiven for moving out of the way of little children this mother could. Every child might so readily have become a cruel reminder that hers was gone. She herself had so recently passed through a long siege of illness that her friends feared greatly that the new grief would be too heavy a burden, that she could not possibly live through it. But she did. One day, not many months later, I saw her at the school assembly where the class of which her son had been a member was giving a program.

In answer to a letter of mine she wrote: "I was truly amazed at yo even thinking I had been brave throu the terrible experience. I waited so lo to claim courage. I do believe no e perience leaves us where it found us, a I find now that I love every boy I co in contact with." Just the other day heard that she and her husband want adopt a boy. Life is not empty for th woman. Where others have found dro and dregs, she, through service, is fin ing great riches.

The Lesson Illustrated

He Is Worthy of My Worship

Whom do men say that I am? (Ma 8:27.)

The experience here related is typic of very many others: A young lady wh had drifted away from faith in God we to her father, who was a minister, a told him that she would no longer pr because her faith was gone. She cou no longer believe in the Bible nor in th creeds of the churches. Her father sai "Promise me that you will begin wi Matthew and go through the Gospe reading a portion every day, constant asking yourself these questions: 'W Jesus Christ like any other man? As I appears in this history, is he worthy my worship?'" She kept her promi faithfully. When she had finished John Gospel, and came to the verse (20:31 "These are written, that ye might b lieve that Jesus is the Christ . . . a that believing ye might have life throug his name," she dropped on her knee saying, "I find no fault in him. He worthy of my worship, of all worship

The Christ

Thou art the Christ (Mark 8:29).

He is the Word—God heard; th Light—God seen; the Life—God fe —*Wolfe*

Christ the Life-Giver

The Son of man must suffer ma things (Mark 8:31).

There is an old legend, says th *Herald and Presbyter,* that tells of woman whose husband was dying. her sorrow she begged Saint Peter prolong her husband's life. Respondin he said: "Go out and beg for time. you find anyone who will give you year, a month, or a day of his life, y may add that to your husband's life She went out and earnestly sought the gifts of time, but found no one willi to give. Then the thought came, wh not give your own life? She was wi ing; and Peter took from her one-ha of her days and gave them to her hu band and they went through this wor hand in hand until they came to the riv of death, and went across it togethe The old legend has eternal truth in Jesus Christ put his life in place of ou He lived and died and rose again a ever lives for us and in us, our substitu our life, our hope.

LESSON 3. APRIL 17

THE RISEN CHRIST OUR HOPE OF VICTORY (EASTER)

Acts 2: 22-36

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Philippians 2: 5-10

KEY VERSE: This Jesus hath God raised up, whereof we all are witnesses.—Acts 2: 32

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also now:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

A Bible Message for Every Day

Monday. The Victorious Servant. Acts 2:22-32. "It was not possible" (vs. 24) is a word that applies to the whole program of Christianity as well as to Christ. It is not a matter of faith alone—victory is inherent in him and it.

Tuesday. The Exalted Servant. Acts 2:33-36. The cross is terribly but gloriously illustrative. He was *raised up* on it—the first stage of his heavenly exaltation. True cross-bearing accomplishes that for any—exaltation. So the final meaning of the cross is glory, and the terminus of all sanctified cross-bearing is "joy with the Lord."

Wednesday. The Victory Foretold. Isa. 53:7-12. Yes, but conditionally. Notice: "because he hath"—death, shame, the burden of the world's sin, and intercession for us. Blessed words those, "because he hath"!

Thursday. The Victory Witnessed. Acts 1:6-9. We are often reminded that "witnessing" is the Christian's chief task and obligation. But (in courts of law) a witness can testify only to that of which he has first-hand knowledge, personal experience. Can you bear that kind of witness for Christ?

Friday. Man's Fairest Hope. 1 Cor. 15:19-26. For this life Christ is solid standing-ground; but our faith in him is a bridge, as it were, over into the Beyond.

Saturday. "Risen with Christ." Col. 3:1-7. "If—then" is a forcible and logical conclusion to all that Paul has to say about the resurrected life, Christ's, and ours. It brings the glorious fact right into our practical living, the everyday life of us.

Sunday. The Preeminent Name. Phil. 2:5-10. It is the life back of the name that signifies, and not the bare word. I have no right to entitle you "Christian" unless your life shows that you are. He, our Lord, comprised the best, greatest, highest that can be imagined into his name; that is why it is the transcendent name.

At the Threshold of the Lesson

The career of the God-man Jesus was not to be confined within the little period of thirty-odd years. As the divine Jesus Christ he was to go on living. Accordingly, not even his physical body could end in disintegration in the tomb.

Take the resurrection out of the history of our Lord and that history ends with his entombment. But you cannot give to it such a conclusion; that would make it not only inconclusive, but meaningless. The resurrection is a necessary and consequential event in the giving to the world of a continuing salvation, an everlasting Saviour. It is so impossible to conceive of Christianity without the fact of the resurrection that Paul once declared that without it the gospel would be sheer "hot-air" (1 Cor. 15:14).

The resurrection of Jesus profoundly impressed the early church, and not so much because of the wonder of what had happened as because here they had an attestation of the great, precious fact that their Lord was not dead, had not been defeated, but was victoriously and potently alive. In the Scripture we are studying, in this sermon of Peter's, we see how this glorious belief and glad hope had settled down into conviction of the beginning church.

The Lesson Before Us

I. Peter's Sermon

Peter's leadership in these first days of the church is always taken for granted, so he is here the spokesman; yet he is supported by the rest of the Eleven ("standing up with the Eleven," vs. 14). Mrs. Montgomery has the caption, "Peter the Cowardly becomes Peter the Bold." His sermon might be comprised under four heads: 1. The charge of drunkenness refuted, vss. 14-16. 2. The real explanation (a fulfilment of the prophecy of Joel 2:28-32), 17-21. 3. Israel accused, 22-28. 4. The Crucified indeed the Messiah, 29-36.

II. The Crime of Israel

The "ye" in verse 23 refers to the nation, not to his hearers as individuals. They have been characterized as "devout men," and many of them will have been open-minded, receptive (vs. 37). While Peter is relentlessly plain-spoken, he is also conciliatory; he wants to convince and persuade as well as convict.

He begins by speaking of Jesus as the man of Nazareth, as they knew him. (Cf. "sect of the Nazarenes," 24:5.) To prove that this man was also the Christ comes later on, was the speaker's objective. Yet they could not deny that this Jesus had shown himself remarkably "approved" ("commended," Goodspeed). Lumby associates with the word "miracle" the *power* of the one who performs it; with "wonder" (in the Latin Bible *prodigiis,* our "prodigy") the *amazement* that it calls forth, and with "sign" the *witness it bears,* or what it signifies as to character of the worker.

"In the midst of you." We think of Paul's words to Festus, "for this thing

was not done in a corner" (Acts 26:26). The affair of Jesus was being much talked about there at Jerusalem, especially by persons interested in religion, like these "devout" Jews.

In verse 23 Peter reveals a theological belief that has been universally accepted, that cannot be avoided, but that raises many problems and causes much questioning. God "delivered." You can state it as John 3:16 does, God gave, this Jesus, because—"deliberate counsel and foreknowledge"—he so loved.

The second member of the statement plunges us into still greater difficulty, for it seems to say that God delivered the holy Christ into wicked hands, to be crucified and slain. Why, and how could he? Again, the only answer that either theology or philosophy can give is, God so loved that—he did it. Is not this, indeed, the most satisfactory explanation we can find of these strange, puzzling, harrowing providences of God? And it is faith's answer.

III. "Grave, Where Is Thy Victory?"

There is always a second word to be added to any answer we may find to questionings about the providences of God; it is the word that is in our minds today, *resurrection.* How could he let his Holy One be crucified and slain? Because death could not be the last word in the life of his Holy One; as it is unthinkable that any truly good life can end in a grave, or any righteous cause in defeat. Our American Emerson has said it:

> What is excellent,
> As God lives, is permanent.

That this truth, this fact, had taken hold powerfully of those orphaned disciples of Jesus accounts largely for the transformation that had taken place in them, for the boldness of Peter, and the confidence with which they were all declaring Jesus' gospel, witnessing for him. Nor may one dissociate the resurrection fact from the wonders of Pentecost, the flooding of the Spirit and the great ingathering. In short, the faith that he, the Master, was not dead but alive for evermore, tremendously vitalized the young church. The gospel moreover came to be for them "Jesus *and the resurrection"* (Acts 17:18; cf., also, 4:2 and 33).

"Pains of death" (vs. 24), might have the sense, cords or bonds of death; or the thought of childbirth pains may be in the writer's mind.

"Not possible"—"whatever God purposes or promises passes from contingent and merely possible into certain and necessary" (South).

IV. Argument from Scripture

Peter quotes Scripture (Ps. 16:8-11) to reenforce this assertion that God's Favored One could not see destruction. Behind the Psalmist, David, speaking here, there is an ideal, more nearly divine, personality. The Jews Peter was addressing sensed this. Peter goes on ingeniously to show them that this Messianic Figure is the very Jesus of whom he is bearing witness.

It could not be David himself. He has never been associated with a resurrection; and his tomb is right here in Jerusalem (vs. 29). No; the Psalmist is speaking prophetically; and see how well Jesus answers his prophetic words! Briggs comments (on the psalm): "This ideal is first to be attained by the man in whom alone God is entirely well pleased. It was first through the resurrection of Jesus Christ that the attainment of this hope became possible and actual for the human race."

To further elucidate that David is not the one alluded to in the psalm he has been quoting, Peter goes to another Scripture, Psalm 110, where the one who is to be exalted at God's right hand is unmistakably the looked-for Messiah.

"Whereof we are all witnesses" (vs. 32). Schaff suggests that at this point Peter would point to the one hundred and twenty (Acts 1:15) on whom the gift of the Spirit had fallen, and who had seen the Lord after his resurrection.

F. J. Foakes-Jackson (*The Moffatt Commentary*) thus summarizes the conclusion of Peter's argument: "Consequently, the man who had been crucified, by his resurrection has been plainly proclaimed to be Lord and Christ."

Peter's hearers were not only "devout" (religiously inclined), but they were reasonable, fair-minded; they were impressed by the earnestness and conviction of the speaker, backed up as he was by his fellow witnesses. They knew themselves to be entitled to the fulfilment of God's promise—of a Saviour Messiah. Peter had a ready answer to their, "What shall we do?" About three thousand of them forthwith repented, were baptized and—received the gift of the Holy Ghost.

"The presence and power of the Spirit were manifested at Pentecost not only by the gift of tongues, but quite as truly by the sermon of Peter, which resulted in the conversion of three thousand souls" (Erdman).

Practical Questions for Class Discussion

¶ Consider the harm of separating, in our religious thinking (and in teaching and preaching) the crucifixion and the resurrection. We say that the resurrection transfigures the cross; but on the other hand, what does the cross mean for the resurrection?

¶ Hebrews (7:16) has the phrase, "the power of an endless life." Does not the confidence that we are to live forever, with Christ, give us power—energy, resolution, ambition, "pep" that else we wouldn't have? Would this be one of the meanings of o Adult Topic, "Hope of Victory"?

¶ If we had no record of Jesus' resu rection, should we not be compell to believe that it took place? Th is, in the fact of what he was a what he has been to the world, c you conceive of him other than as Living Christ Jesus?

¶ Paul has (Col. 3:1), "If ye then risen with Christ." What do y understand that to mean? Would include all Christians? Or does Pa imply that only those Christians w are seeking "things which a above" share this resurrected life?

¶ When it is said that Christ Jesus alive in the world today, just wh is meant? Do you have a sense his presence that the unbeliever ca not have?

¶ Do you distinguish between "the pre ence of the Holy Spirit" and t presence of the Risen Lord Jesus in the world, with you, with t church?

¶ When Paul says that Jesus Chr brought immortality to light (2 Ti 1:10), does he mean that previous it had been a hidden, buried trut If not, what does he mean by t assertion?

Notes and Comments

When Peter quotes from these tw psalms, 16 and 110, he uses the Gre Old Testament (the Septuagint) and n the Hebrew Bible. In that first centu Hebrew was becoming a dead langua and most Jews read their Scriptures either this Greek translation or else the Targums, an Aramaic paraphra When our English Bible was made t translators might have gone to t Hebrew text for readings for the O Testament quotations in the New, but a rule they simply translate the Gre of these quotations, as they found the

"Hell," in verse 31, might rendered "the grave." The Gre word used is Hades, and this has be adopted in the R. V. Moffatt h "grave," Goodspeed "death." T Greek Hades is the realm of the de the nether world; but always conceiv to be a fearsome place, and so "t infernal regions." The Hebrew equiv lent of Hades is Sheol. Our word h like hole and hall, is derived from t Anglo-Saxon verb *helan,* to hide, co ceal, cover.

"The great thing that Jesus did f us was not to die, but to live, and death is only valued as a witness to deathlessness. We find ourselves, as ought to find ourselves, utterly unable think of or contemplate the cross ap from his resurrection. It is not that died, but that he rose again; it is the death, but the life, the unconqu able and insuperable life, that becomes us the important point."—*G. A. Studd Kennedy.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

THE VICTORIOUS SERVANT (EASTER)

There are many ways of looking at the orious story of the risen Christ: the hysical, literal emergence from the mb; the psychological—effect upon the itnesses; the scientific—objective con-deration of the phenomenon as recorded the Gospels; the ecclesiastical—the fluence upon the establishment of the urch; as, for example, the implications Peter's address on the day of the arvest Festival, as recorded in the cond chapter of Acts; the eschato-gical—the faith in immortality. You ill think of others.

As the account occurs here in this fine ries of lessons, keyed to "service to l men," the intention undoubtedly is to ad us to inquire how the contemplation Him for whom no obstacle, even ath, held fear or defeat, should con-ibute to our own courage and accom-lishments, in our respective fields of rvice. No agnostic criticism can find vulnerable spot in such study of the Victorious Servant."

Cunningham, in his *Problems of hilosophy,* explains the overlapping of he sciences by the fact that they are all ealing with the same world of reality. here is one rational journey through is world of fact, but the sciences follow ifferent paths. He quotes from Thom-n's *Introduction to Science*:

"The same phenomenon may be con-idered without irrelevance under several iences. Thus when we enjoy looking t a rose, there are chemical, physical, hysiological, and psychological problems nvolved. At least four sciences have omething to say, and what must be ealized is that while these sciences are eparated off for purposes of human onvenience, because they pursue differ-nt methods, use different tools, sum up 1 different kinds of formulæ, they are nodes of one rational inquiry."

The implications and complexities of he resurrection of Christ are enormous. One Christian's faith will lead him hrough the story by one path today nd by another tomorrow. Another hristian's faith will find glorious and ustaining comfort in still other avenues f appreciation and trails of worship.

Is Christ alive? Then what does the onquest over death mean to us his ollowers? Answer: it means *life.* And hat does life mean? Answer: it means pportunity. (Continue, please!) What oes opportunity mean? That is a ques-ion each much answer for himself. The hought of today's lesson is that the ersistence of life spells hope and chievement.

There has just come from the press of he Fleming H. Revell Company a book entitled *Bard.* It is a collection of letters written at various times by Franklin H. Patterson, a graduate student from the curriculum taught by me in Ohio State University. He died at twenty-six years of age. His much beloved grandmother, affectionately addressed as Bonnie, to whom he wrote many letters, died before he did. Pat is talking in one of these letters to his "dear Granddad," Bonnie's husband:

"Right now my mind returns to her and takes me off to where I saw her last alive. The car is standing in the back yard; you and she stand at the rail upon the porch, your arm around her protectingly. We are saying good-bye. She waves and smiles. A kiss is thrown, caught. The car starts out the drive. You help Bonnie through the house and we see you waving on the porch in front. More kisses, dearer kisses than anyone suspects. The July sun glows to make her last months happy. We are gone. Dear Granddad, it is all so real to me that, this month, there has been no other reality. My mind is so full of her presence that it has no room for thoughts of her absence. I don't see how we can say she is dead when she lives so actually. I refuse to say the word; I shall always refuse it. I mean because Bonnie will live with me as long as I live; ten, twenty, thirty or (if I follow your example) more years.

"And if I am blessed some day with children, Bonnie will have a certain life in them. The teachings, the gentleness, the tenderness she wrote into my soul will be written into the souls of my children and theirs. That is her influence, her self."

Pat was a splendid chap. I loved him. He had traveled much, in this country and abroad. He was virile. I know his father and mother. Their nobility of purpose was woven into the fiber of Pat's life. The fine young man was dedicating his life to service. He could meet men, take their best, give his best, have a jolly time, laugh hard, but never grovel. I can do no better than to quote from a letter to "Dearest Family":

"This past week I have been rereading a book I once glanced through rather hastily—a little book by Ernest Dimnet, a Frenchman, entitled *What We Live By.* In it he suggests the thought that people live an 'up-stairs' and a 'down-stairs' life. 'We are all conscious of living our moral life, as it were,' he says, 'in a two-storied house.'

"Down-stairs we have:
narrow ideas
pettiness
small triumphs
gossip
time-killing
pretense
posing, etc.

"Up-stairs we have:
solitude
indifference to trifles
reading with a purpose
recreation in art
love of nature
kindness
patience
real religion, etc.

"Just briefly this will give you some idea of what the theme of the book is. People fail to differentiate between the act of living and the inevitability of mere vegetating. People who live small, narrow lives 'down-stairs' all the time are the people who merely vegetate. Those who try to live 'up-stairs' in the houses of themselves really know what life is—they really live. I'm so glad that our family is one which carries on its business and associations 'up-stairs.'

"Because you all have ingrained into me the desirability of living on a high plane of life, I could laugh at the idea of being confronted, not long ago, by six bottles of gin and a group of young fellows who really didn't think any noble thoughts. There is something repulsive in the idea of being so weak in one's character as to lower one's self to the street-level; there is something mighty inspiring in the thought that one is capable of living nobly. One must get out among men if he wants to study life in order to improve his own, but I am trying to live 'up-stairs.'"

Franklin, you prove how easy it is to believe in immortality. You help us to believe that death means life. You showed us during your few years that life means opportunity. You learned the trick of translating opportunity into service, and of surrounding it all with the romance of adventure.

Christ lives. The persistence of life spells hope and achievement.

Before My Class of Women

Colena Michael Anderson, McMinnville, Oregon

Have you ever wondered what would have happened to our Christianity if it lacked the experience of Easter? Have you ever thought what depth of power would be taken from us if Jesus were only the teacher, or only the healer whose works were confined to the few brief years he lived on earth? What if life had ended for him on Golgotha, if cross-crowned Calvary had been the last word in his biography?

There is a miracle in Easter beyond all other miracles, a power beyond all other powers, a victory beyond all other victories, because that miracle and power and victory are ours. It is the personal note in Easter that sets it apart, that makes Jesus Christ not only a Risen Lord, but *our* Risen Lord.

Easter puts a peculiar, unique joy and hope into our lives. The late Thomas J. Villers, in his book *The Christ I Know,*

calls Easter a gladness—"the gladness of a transformed sorrow, the gladness of a restored fellowship, the gladness of a forgiven past, the gladness of an inward peace, the gladness of a spiritual anointing, the gladness of a life commission and the gladness of an assured immortality." Out of these gladnesses we are able to build a victorious life.

Take, for instance, the first and last, the gladness of a transformed sorrow and the gladness of an assured immortality, what victory they hold! Not that our eyes shall be spared tears, not that we shall not know sorrow, but, knowing the sorrows of the world to which all men are heirs, weeping tears with men of all the ages, we may also know above that sorrow Him in whom we have believed, and experience with Mary, the other women, and the disciples who were witnesses of his resurrection, the power of the victory of it. Our sorrows, too, can be turned into joys. Being Christians does not exempt us, or our loved ones, from sickness, accident, disaster, death; but it does give us wings to rise out of the depths of these experiences.

I shall never forget a sight I once saw in China—an old woman wailing by the roadside, blind from weeping. She had literally wept her eyes out, and with them her mind and soul. Death had taken husband and sons, and she had mourned so long without hope that all her days were melted together into one pit of darkness. My *amah* was with me when we passed her, and, because the woman spoke a country dialect unfamiliar to me, I had *amah* speak to her, to ask her who she was, and where she lived. I hoped to direct some native Christian to her. But all that *amah* could get from her was, "My husband is gone; my sons are no more!"

Now it may be that she was a professional beggar, and that she was using her real or fictitious bereavement for a "theme song"; but her eyes belied such a suspicion; they were genuinely without sight. They were not like the eyes of the "blind minstrel" who played for us last November in front of a Redwood Highway restaurant. Our hearts went out in pity to this man and his wife and four children, banded together into a little troupe. At least they were not begging; they sang for the coins that came their way. We dropped some into his hat, along with the coins of other travelers. An hour later, after several stops to gain a better view of the Cathedral Trees, we came up behind a homemade trailer house, set on the body of a truck. Out of the back window grinned the faces of two of the troubadour children.

"Pass that trailer," I urged my husband. "I want to see who is driving it."

And so we did, and at the wheel I saw the "blind" minstrel, his eyes wide open, steering the car and enjoying the sight of the trees. No, that poor old Chinese woman was not like that.

I often think that if only I had come upon her earlier, while yet her mind was not dulled by the hopeless sorrow, she might have found that sorrow transformed into joy and her blindness changed into the deeper spiritual sight that comes to true Christians when physical sight is taken from them; or even while physical sight remains.

If you question my use of the word "true" before "Christians," let me assure you that I placed it there to remind us that there are many who call themselves Christians who have never experienced the turning of sorrow into joy. There are among our church members those who when death takes husband or wife, sons or daughters, grieve "as those without hope," who weep as hopelessly and continuously as that non-Christian Chinese woman. Their tears remain undried because they have never seen the Jesus of Easter.

"The gladness of a transformed sorrow! The gladness of an assured immortality!" Do we claim these as ours? They are the gifts of *our* risen Lord. A gift not accepted, a gift not appreciated, a gift left wrapped and unused saddens the heart of the giver. Are we making the heart of our Lord—"This Jesus" of Easter—sad or glad?

The Lesson Illustrated

Christ Is Alive

This Jesus hath God raised up (Acts 2:32).

Doctor Dale was once writing a resurrection sermon, and when half-way through, the thought of the risen Lord broke in upon him as it had never done before. "'Christ is alive,' I said to myself; 'alive,' and then I paused. 'Alive,' and then I paused again; 'alive—can that really be true? Living as truly as I myself am?' I got up and walked about repeating 'Christ is living'; 'Christ is living.' At first it seemed strange and hardly true; but at last it came upon me as a burst of sudden glory; yes, Christ is living. It was to be a new discovery. I thought that all along I had believed it, but not until that moment did I feel sure about it. I then said, 'My people shall know it; I shall preach about it again and again until they believe it as I do now.'" For months after, and in every sermon, the living Christ was his one great theme, and there and then began the custom of singing in Carr's Lane on every Sunday morning a resurrection hymn.—*Marcus Dods, in "Christ the Man."*

Telling the Resurrection

Whereof we all are witnesses (Acts 2:32).

The telling of the resurrection is not done exclusively in sermons and from pulpits; it is done through the daily life. A Christian's belief in the resurrection of the Lord Jesus Christ ought to mean a great deal more than a cold, bare assent to the historical fact stated in th creed—"on the third day he rose aga from the dead." "If ye then be ris with Christ," cries Paul, "seek tho things which are above." The way tell the resurrection is to make th resurrection tell.—*William R. Huntin ton.*

Assurance of Immortality

Whom God hath raised up, havi loosed the pains of death (Acts 2:24).

Right across Africa, away on th lonely edge of the marshes, there is n native who would ever think of denyin the immortality of the soul. Neve They say, "The dead do not really die They say, "The body is the cottage the soul." And no African would say anyone who is dead, "Mr. Smith h departed." They would say, "He h arrived." And when David Livingsto died away down on the shores of La Bangweolo, they said, "He sleepeth

Practising the Resurrection

My flesh shall rest in hope (Acts 26).

Margaret Slattery tells of a family s knew that lost three children in less tha a week by diphtheria. Only the litt three-year-old escaped. When East came the parents and child were church. She taught her class of gir that day, and he went to his superi tendent's desk, led his school in worsh and read the Easter story with on a break now and then in his fine voic Amid the faces lined by suffering, r bellion and despair, amid the badges sorrow and mourning and the sile voices of the Easter congregation, th had seemed a miracle. "How ca they?" men and women said to eac other as they left the church.. A fiftee year-old boy walking home with h father from the Sunday school hour, sa hesitatingly, for he did not talk mu with his father, "Dad, I guess Mr. a Mrs. L—— really believe it, don't they "Believe what?" said the father, for thought slowly. "The whole big thin all of it, Easter, you know." "C course," answered the father, "all Chri tians believe it." "Not that way," sa the boy, and began to whistle lest h father should say more.

Where Shall I Go?

Thou will not leave my soul in Had (Acts 2:27).

"Where shall I go?" said a dyi Hindoo to a Brahmin priest, to whom had to give money to pay for salvatio "Well, first of all, you will go into holy quadruped." "But," said the dyi man, "where shall I go then?" "Into beautiful flower." He threw up his ha in an agony of solicitation: "Where sh I go last of all?" The priest of Bra min's hoary superstitions could not te Life and immortality had not been r vealed to him. The Bible tells us wh we shall go."

LESSON 4. APRIL 24

THE PLACE AND PURPOSE OF VISION

Mark 9: 2-10. (Parallels in Matt. 17: 1-13; Luke 9: 28-36)

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Hebrews 1: 1-9

KEY VERSE: This is my beloved Son: hear ye him.—Mark 9: 7

2 And after six days Jesus taketh with im Peter, and James, and John, and adeth them up into an high mountain part by themselves: and he was transgured before them.

3 And his raiment became shining, exeeding white as snow; so as no fuller n earth can white them.

4 And there appeared unto them Elias ith Moses: and they were talking with esus.

5 And Peter answered and said to esus, Master, it is good for us to be ere: and let us make three tabernacles; ne for thee, and one for Moses, and ne for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

A Bible Message for Every Day

Monday. The Transfigured Christ. Mark 9: 2-10. "Apart by themselves." here is inspiration in Christian crowds; ut not infrequently in the little prayereeting we have close-ups of our glorid Lord.

Tuesday. Moses Sees God. Exod. 3: 8-11. How largely was the religion of ie Old Testament given through Moses? His sight of God he did not keep selfishly to himself as many of us do.

Wednesday. Daniel's Vision. Dan. : 9-14. Sterling godly character is what e oftenest associate with Daniel. And here is Jesus' word, that the pure in eart see God.

Thursday. Saul's Vision. Acts 9: 10-9. While we may never have such isions as this, we do have visions. The rouble is that unlike Saul-Paul, we do ot obey their message (Acts 26: 19).

Friday. Peter's Vision. Acts 10: 9-16. The visions that we have in prayer are f particular importance in that they are o closely tied up with our needs and ongings, our religious experiences. God nswers them with visions.

Saturday. John Sees Jesus. Rev. 1: 3-18. Two things, in especial, should be oted: it was the Lord's Day, and the evelator was "in the Spirit" (vs. 10). s it your practice on Sunday to put ourself in the Spirit to see Jesus?

Sunday. The Son's Heritage. Heb. : 1-9. The Son of the true heavenly ision is an example of service; his rightness and image (vs. 3) are not nerely to dazzle, but also, and in paricular, to say, "Go, do!"

At the Threshold of the Lesson

We have repeatedly called attention o the fact that the theme of Mark's Gospel is Jesus the Divine Christ, the Son of God. Hence the importance in this Gospel of the Transfiguration, with its strange glorification of Jesus and its repetition of the heavenly word that had been spoken at his baptism certifying his Sonship (vs. 7).

The Twelve were being trained not only in Jesus' doctrine, but also in faith. That they,—through their three leading representatives—should have this experience was an essential part of that training. Just a little while before (9: 1) Jesus had declared that certain ones of them should witness a signal manifestation of the power of the kingdom of God. Was this Transfiguration a fulfilment, at least in part, of that prediction? Some have thought so.

Consider the setting of the event. Jesus had just spoken those plain words that disabused his followers of all their hopes that he was the Messiah popularly expected (8: 27-38); telling them that his way was henceforth to be an ignominious one, leading to a cross, and that to go on with him would mean missing much that the world holds dear. It was a trying time for our Lord; people, including many who had professed his discipleship, flocked away from him (John 6: 66); and it was a trying time for the Twelve, who hesitated between doubt and loyalty, courage and despair.

So, for their encouragement and reassuring, and the strengthening of their faith in him as the true God-sent Son of God, they get this vision of his glory. Peter, James and John would tell the others, thus passing it on to the whole church.

The Lesson Before Us

I. "Apart by Themselves"

Of course the event did not take place in this arbitrary, prearranged fashion. Luke (9: 28) makes the suggestive statement, omitted by Mark and Matthew, that Jesus' object in going up into the mountain was prayer. Repeatedly in critical and trying hours of his career Jesus availed himself of this resort, either alone, or, as here, with a few chosen ones. Wonderful praying it must have been thus to effect his transfiguration and bring down to that mountaintop a piece of heaven! Prayer opens the eyes of the soul to many of our deepest, most heavenly experiences.

It is a common experience of the life of faith that in the critical hour, when we are doubting and discouraged, God rarely fails to give us these mountaintop revelations of himself in new visions of the Christ. They come to us in various forms: in words that we hear or read, in prayer, in the solemn quiet hour. But they mean much to the Christian, as this did to Peter and John, who long after dwelt upon it, the one in his letter (2 Peter 1: 16-18) the other in his Gospel (John 1: 14).

II. The Mountain

The "high mountain" was evidently one of the lesser peaks of the Hermon range, in the vicinity of Cæsarea Philippi. A very old tradition, which is still accepted by the Greek and Roman churches, made it Mount Tabor, in Lower Galilee. But at this time Jesus had left Galilee (8: 27); the transfiguration is always associated with Peter's confession, made in the northern country; and, finally, a fortified city occupied the summit of Mount Tabor in Jesus' day.

III. The Glory in the Mountain

The appearance of the Transfigured would be beyond the power of human language to describe; the evangelists can only attempt it. "Glistering," "exceeding white," "dazzling," "white as the light," can only suggest the splendor of what they saw (cp. Rev. 1: 13ff.), which was prophetic of a still more splendid glory (John 17: 5).

Moses, the founder of the law, and Elijah, the great reforming prophet, are always linked in Jewish literature. It was supposed that they were to come, together, in the reign of the Messiah. Notice that here law, prophecy and the fulfilled gospel are united. Luke says that they conversed about the "decease," or "exodus," that Jesus was about to accomplish.

The most precious fact of this whole narrative is contained in verse 8, "save Jesus only." He did not fade away into the cloud with Moses and Elijah; nor has he ever disappeared from human faith-sight. "Save Jesus only!"—but he is enough!

IV. Peter's Proposal

Just what did Peter mean? We are told that he did not know what to answer, that is to say, so "awestruck" (Mrs. Montgomery) were they. Jesus had been telling them of the cross that was looming so inevitably. He and his heavenly visitors had also been discussing the same matter. Peter feels that it would be pleasant to stay there on the quiet mountain. "Let us do it, Lord, and keep away from your enemies and hostile Jerusalem!" It is the natural human desire to avoid the disagreeable, to keep out of trouble, which characterizes lots of Christians besides Peter.

Peter's remark about the three tabernacles—booths of leaves and branches—is perhaps cryptic. Or he may mean that if booths for Moses and Elijah are raised, it will hold them; their spiritual presence will abide. "And one booth will be for you, Master; we others can sleep in the open air." The whole experience is so delightful and inspiring to Peter that he cannot bear to have it pass.

V. The Voice from the Cloud

Any such thought—of avoiding the cross—Jesus has put behind his back. The charm and peace of such a "feast of Tabernacles" as Peter proposed are not for him; not for his followers. The Father's satisfaction in this stedfastness of purpose on Jesus' part is expressed in the voice from out the cloud. The disciples, moreover, in this heavenly testimony receive a confirmation of their faith in Jesus as the Divine Son of God; just as Jesus' own consciousness of that Sonship had been strengthened at his baptism. The divine injunction, "Hear him," shows that the vision was also for them—for us.

The injunction to silence, on their way down the mountain (vs. 9) is in accordance with Jesus' uniform unwillingness to have his work interrupted by the excitement and violence that a public recognition of his Messiahship at this time would have occasioned.

Practical Questions for Class Discussion

¶ At what times and places do you get most of your visions? And where and when, your visions to service? What sort of preaching gives you visions—of Christ—of his service?

¶ Have you sometimes felt so inspired by the words and spirit of a religious service that you resolved, with honest determination, to be an infinitely better Christian than before, and to do great things for Christ—and then were not and didn't? What was the trouble?

¶ Do you remember ever to have had your efforts to do good fail because, like the disciples, you had left out prayer? (Vs. 29.)

¶ Can you suggest classes of people in church history, or in the church today, who insist upon building tabernacles on the mountains—so to speak—and staying there?

¶ What can we do to make permanent, or at any rate more lasting in their effects, our visions, our lofty and deep religious experiences?

Notes and Comments

"Where there is no vision, the people perish."—*Prov. 29: 18.*

One man with a dream, at pleasure,
Shall go forth and conquer a crown.
—*Arthur O'Shaughnessy.*

"In this world every mountaintop privilege is girded by the vales of low duty."—*Henry van Dyke.*

"If we are to see anything of t glory of Christ, or of Christ in his glo we must go apart with Christ."— *A. Davidson.*

"Now the Son of God is going appear in splendor to his three friend so that one day the well-beloved of the can write, 'That which our eyes ha seen, that which our hands have touche that which our ears have heard—co cerning the Word of life.'"—*Mauric "Life of Jesus."*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Receiving Vision for Service

A little mysticism now and then is relished by the best of men. We all have our moments. It is fashionable to be considered practical. It is inevitable to experience idealism. We may not go along with the thirteenth-century mystics who taught that "in the highest grade of contemplation the soul unites with God in mental ecstacy"; yet I ask, Is there one reader who has not more than once felt something tugging at his soul, inviting him to conference about the affairs of his inner life? I ask again: What do you do on such occasions? Do you say, "come in"? Or do you strangle the urge, vivifying your reluctance to aerate the chamber of your emotions? Ashamed? Afraid? What?

This matter of receiving vision is all mixed up with daily living. In part at least, it gets down to the cultivation of mental attitudes toward contemporary events. I recently attended a one-day "retreat" of Christian professors in Ohio State University. The deep impression made upon me was that there are far more religion and faith in the hearts and minds of these educators than is generally supposed. The next impression was that men greatly enjoy communion engendered by discussion of God's relationship with humans. A third impression was that religion should be a spirit-permeating behavior rather than a hermitic notion smothered in seclusion.

Last evening I picked up a current magazine. Some paintings shown at the annual Carnegie Institute exhibition in Pittsburgh were reproduced. There was Carena's "The Angel and Jacob Fighting." As I look at it, a train of thought is on its way. Jacob wrestles with the winged creature who shows amazement, almost fear, in her countenance. Jacob is unclothed as if he had thrown away all earthly considerations and had concentrated upon heavenly blessing. The only other figure in the picture is a horse in the background—lying down, insensa oblivious. Sky and earth merge. Jacob aspiration for union with God surely w be realized. Too many of us are li the horse. The times are full of oppo tunities to reach out for our God, but insist upon going about our business studied (as it were) aloofness.

Another picture is Speicher's "T Blue Necklace." It shows a you woman in negligée dress, sitting uprig in a chair. There is no immodesty, ev to a meticulous critic. The air of luxu and the most beautiful coloring, togeth with the distinctive face, crowd out t sight of the necklace. So I look aga and I see the necklace. It is beautiful itself. I do not know what the art had in mind. I am dumb about art. am glad I saw the woman and miss the necklace. Life has so many baubl that we often let the main values s by us.

To me, the vision preparing for servi grows out of contemplation of da tasks, situations and experiences, wi purpose on our part to see in them t possibilities of service missed, in ord that we may do better next time. May you are one of the few who can dra apart alone and think and pray a establish rapport with the Infinite; a then successfully carry over that inspir tion into the daily routine. Fortuna for you, if so constituted.

Others try to get inspiration co tinuously, loving their work, "findi sermons in stones, books in the runni brooks and good in everything." The may be a formula for producing t mountain-top experiences. If so, I not know what it is. What I feel su about is this: a vision cannot conjured out of thin air by artific stimulation, even with the aid of Bi and prayer-book. It is part of the w of life. It is related to intent to ser and willingness to make requisite sac fice. Can a man neglect God complet six days a week and expect to make all up on one day a week? Not if th is anything to psychology.

President Albert W. Beaven, of

lgate Rochester Divinity School, ote last May:

"All of you men who were here years o will be glad to have had the an- uncement about the coming of Doctor xon back to the faculty. I have felt e burden very heavily upon me of the ght choice for the teacher in that par- ular field of theology, and am most ppy that the one who has come not ly is a scholar, but has had very ex- nsive pastoral experience, where he has d the necessity of checking his mes- ge against life situations in the midst the present world conditions. I feel at in preparing for the ministry today not only need to do very scholarly rk, but we need continually to place r thought processes against our life ocesses to see how they are inter- lated. A religion that will not work life is not what we are after." *Alumni News Bulletin.*

Read that quoted paragraph again, will u please. "Checking his message ainst life situations in the midst of e present world conditions" is itself a sion, is the result of previous visions, d will incite further vision. The title this lesson enjoins us to receive sion for service. An emotional relig- us debauch, in no sense purposive, is t what we are talking about here. We ed that kind of vision that will prepare for the class-room, steady us in art, ake us useful in the pastorate, and stain us in routine.

Before My Class of Women

Colena Michael Anderson, McMinnville, Oregon

Not long ago an acquaintance of mine d a spectacular religious experience. e was aglow with the ecstasy of it, d, when she spoke of it, sparks of sire, even of envy, flared up in the arts of her friends.

One who heard her said to me, "I ish I could have such an experience. ve tried for it, but it will not come me."

"How," I asked, "did it come to r?"

"While she was kneeling by the bed- de, praying. She says it was wonder- l. I kneel by my bedside, too, and I ay, but nothing ever happens to me."

"Perhaps that's not God's way of eaking to you," I said. "Perhaps God ds you at other times, in other places, d speaks to you in some task of his rvice."

"You think that God speaks in differ- nt ways to different people?"

"Yes; don't you?"

For a moment she was silent; then— Maybe you're right; maybe I ought ot to pray to have exactly the same ex- erience, in the same place, in the same ay, as that acquaintance of mine."

As I have studied the daily readings or the past week, and considered again e visions that were Daniel's, and Saul's, and Peter's and John's, I have been reminded of that conversation. I have new proof for my statement. Visions that spur men on to service are not restricted to one age in history. Moses, Daniel, Peter, and Saul were not all contemporaries. Nor are visions restricted to any one place or time. They may come in a tent pitched without the camp, afar off from the camp, at any time that one chooses to seek out Jehovah (Exod. 33:7); upon one's bed in the watches of the night (Daniel 7:1); on a high mountain apart from others (Mark 9:2); on a road in broad daylight (Acts 9:1); on a housetop (Acts 10:9); on the lonely isle of Patmos on the Lord's Day (Rev. 1:9).

And not only do visions come in different places and at different times, but also in different ways. To patriarchal Jacob God spoke through a sky-and-star-pictured ladder and angel troup. To Moses he spoke face to face, as a man to his friend (Exod. 33:11). To Daniel he spoke through a vision of symbols that needed to be interpreted by one of them that stood by (Dan. 7:16). To Saul, yet breathing threatening and slaughter to the disciples of the Lord, he spoke out of a blinding light (Acts 9:3). To Peter, weak with hunger and fallen into a trance, he spoke through a vision not of symbols but of actual objects, a vision not prophetic of destiny, but preparatory for Peter's next immediate task. To mystical John, as to Daniel, again through a vision of symbols, but this time symbols that were interpreted by the Living One himself, who was a part of the vision.

What a variety of experiences in time and place and form and content. How short-sighted we are when we think that our visions must follow the exact pattern of another's! The important factor in any vision is not one of the variables, but the invariable. For when we study these variegated visions for service, among all the changeables we find One Unchangeable, among all the variables One Invariant—the presence of God the Father, or of Jesus Christ his only begotten Son. To Moses came the assurance, "My presence shall go with thee, and I shall give thee rest" (Exod. 33:14). To Daniel there came with the clouds of heaven one like unto the Son of man (Dan. 7:13). To Saul, Jesus himself spoke, "I am Jesus whom thou persecutest" (Acts 9:5). To John, in the midst of the candlesticks one like unto a Son of man, saying, "Fear not I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore" (Rev. 1:13-18). In all the changeable One Unchangeable; in all the variables One Invariable!" "Oh thou who changest not, abide with me!"

A few Sundays ago, in attempting to bring this truth home to my Sunday school class, I found my thoughts weaving themselves into a rhymed pattern, which I called

Life's Certainty

There's something in the human heart
That craves full certainty.
From things that change we move apart
To grope our way down lanes of years,
Through swamps of stagnant, bitter tears,
Past bogs of devastating fears.
So deep this hunger in our heart,
At times our breath is only seeming.
We say that life is a vain dreaming,
It has no sane, coherent meaning—
Until one day our vision clears,
And that which changes not appears.

Then things that change take recessive place,
Make shifting background for a Face
That synthetizes Time and Space—
A Face above all other faces pure!
A Face above all other faces pure!

The Lesson Illustrated

An Idle Boast

This is my beloved Son: hear ye him (Mark 9:7).

When a man boasted to D. L. Moody that for five years he had been living constantly on a mount of transfiguration, the evangelist inquired how many souls he had led to Christ during the year past. When he replied, "None," Mr. Moody's rejoinder was, "Well, we don't want any of that kind of mountaintop experience."

The Captain of His Life

This is my beloved Son (Mark 9:7).

In a certain college there had been a mass-meeting where the claims of Christ had been presented. A little company of students had gathered in one of the rooms when one of the most brilliant athletes of the college came in. He had never paid any attention to religious matters. But now as he stood before his fellow students in a sort of tense quiet he said: "I have found a Captain for my life, and with his help I expect to win." In his athletic work he had realized the value of putting himself absolutely under the control of the right sort of captain. Now he had found a Captain for his life who was to be first. —*Jennie M. Bingham.*

Seeing Jesus

He was transfigured before them (Mark 9:2).

Take a common result of prayer, transformation of character. A man is known by the company he keeps, because the company he keeps makes him. You remember in Tennyson's "Holy Grail" how Percival tells of the maid who prayed that it might be given her to see the vision, and through prayer her eyes became

"Beyond my knowing of them beautiful,
Beyond all knowing of them wonderful,
Beautiful in the light of holiness."

—*Henry Sloane Coffin.*

An Order of Worship Service

(Intended as a Suggestion)

OPENING MUSIC. Piano, organ, or orchestra. The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Who Is On the Lord's Side?"; "Come, My Soul, Thou Must Be Waking!"; "Praise, My Soul, the King of Heaven!"

RESPONSIVE READING.

Superintendent. Praise ye the Lord! Both young men and maidens; old men and children:

School. Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven.

Superintendent. Honor and majesty are before him: strength and beauty are in his sanctuary.

School. Let thy work appear unto thy servants, and thy glory unto their children.

Superintendent. And let the beauty of the Lord our God be upon us;

School. And establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Superintendent. That our sons may be as plants grown up in their youth;

School. That our daughters may be as cornerstones, polished after the similitude of a palace:

Superintendent. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem;

School. And Jerusalem shall be called, A city of truth; and the mountain of the Lord of Hosts, The holy mountain.

Superintendent. And the streets of the city shall be full of boys and girls playing in the streets thereof.

School. I write unto you, little children, because ye have known the Father.

Superintendent. I write unto you, young men, because ye have overcome the wicked one.

School. I write unto you, fathers, because ye have known him that is from the beginning.

All. The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

HYMN. Suggested: "Still, Still with Thee"; "Dare to Be Brave, Dare to Be True"; "Encamped Along the Hills of Light."

SCRIPTURE READING. Suggested: John 15:1-14; Philippians 4:4-13; Hebrews 6:1-11.

SPECIAL EXERCISES, such as birthday offering, missionary, evangelistic, or temperance talk.

HYMN. Suggested: "Jesus, Keep Me Near the Cross"; "My Hope Is Built On Nothing Less"; "I Would Be True"; "'Tis So Sweet to Trust in Jesus."

PRAYER (by one of the teachers, or the pastor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

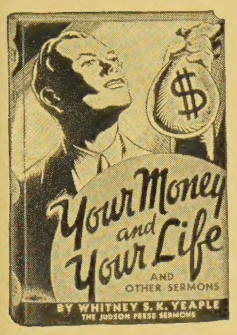
SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

SECRETARY AND TREASURER'S REPORT.

HYMN. Suggested: "Sowing the Seed in the Early Morning Gray"; "O Jesus, I Have Promised"; "One More Day's Work for Jesus."

BENEDICTION. Mizpah, or Numbers 6:24-26 (in unison).

Appropriate Gift Books For the Easter Season



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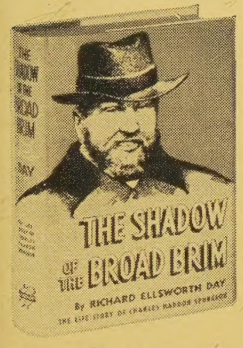

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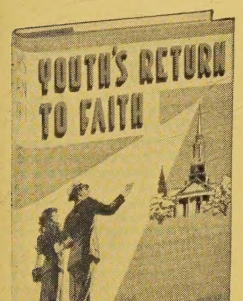

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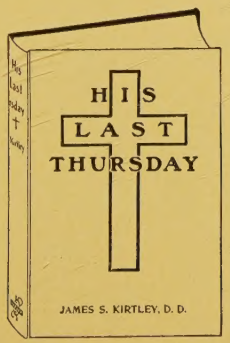

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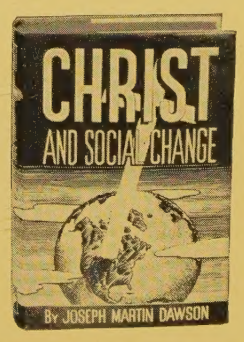

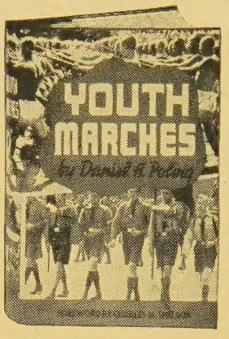

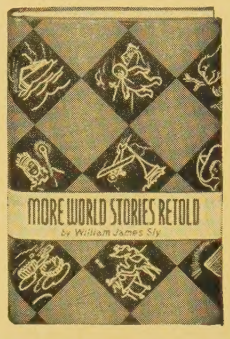

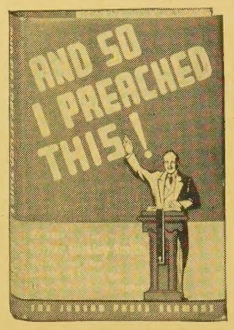

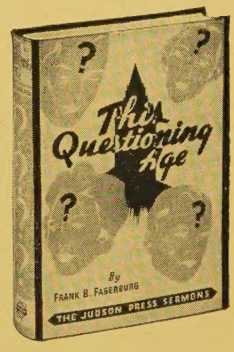

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